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Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Adv. GEORGE B. CHEEVER, D.D. (Q.), Rev. HARRET WARD BEECHER (Q.), and Mrs. HARRIET B. BEECHER STOWE (H. B. S.), are stated contributors.

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EDITORIAL CORRESPONDENCE.

VENICE.—It was my wish to have gone directly from Trieste to Venice, and for this every thing was ready except the one indispensable thing—the *Passport*. The tyranny of the civilized and Christian countries of Europe in comparison with the Ottoman empire, is most palpable in the passport regulations that meet one on returning from the East. On taking your passage at Constantinople by the Austrian steamer for Trieste, you must deposit your passport with the agent of the steamboat company, who assures you that you will find it at Trieste. You reach the latter city in the evening, and the boat for Venice leaves at 6 o'clock the following morning. You inquire for your passport, but behold the police-office was closed at 6 P.M., and will not be open till to-morrow morning at 9; so you must remain a whole day in Trieste merely to get a *visa* from the police to depart for Venice. Suppose that the letter I received at Trieste from the son whom I was hurrying forward to meet in northern Italy, had brought me tidings of his dangerous illness, or suppose that for any reason it was of great importance for me to leave Trieste for Venice at 6 o'clock on the morning after my arrival;—no matter for that; convenience, time, money, affections, life or death are nothing to an Austrian police:—the office is closed for the evening and will not be open till 9 to-morrow morning. It is but fair to insist that if the government will not suffer you either to enter a city or to go out from a city without the impress of its seal upon your passport, it shall keep some of its lazy officials at its gates at all hours of the day and of the night to fulfill the demand which itself has created. The traveler should not be kept in a place against his will, waiting for permission to depart,—which he is most eager to do, and when in fact he would never have entered the place if he could have gone around some other way. At last, however, we did get off for Venice on the second day, and a sail of a few hours brought us in sight of the city of the sea. There she lay floating as it were upon the waters, her domes and campaniles draped in a mist of dreamy purple—all ready to sail away with the first breath of wind from the shore, as indeed here and there an islet more adventurous than the rest seemed to have parted from its moorings and to be drifting with its glittering cupolas far out into the Adriatic. Presently I had disembarked in front of the piazza of St. Mark, with the Lion of Venice, the Doge's Palace, the Cathedral, the Horologe, the Campanile all in view, and I too was floating in a gondola over noiseless streets of water to where a flight of marble steps rising dreamily from the waves leads to the grand court of the Hotel de la Ville. How I floated day after day through these endless avenues of water, visiting churches and galleries covered with such a profusion of paintings that I soon ceased to care whether the Madonnas and the Assumptions that the books bepraise were by Titian or Tintoretto, Guido, Raphael, Michael Angelo, Bellino, Leonardi da Vinci or Paul Veronese,—visiting the Rialto and the Bridge of Sighs, and grand old palaces hoary with crime, blackened by age, or dim with faded splendor, —and always at evening returning to the wonderful Cathedral with its brilliant mosaics, its carved lions, and bronze horses, and quaint sculptures of the middle ages, and the tall and majestic campanile before it, and the three painted and gilded masts that symbolized the rule of Venice on the sea—all this were tedious to mention here, as indeed it grew tedious to experience there. For I must be so unpoetic as to say that I found Venice a tedious place. It was a bore not to be able to use one's feet or to go about for any distance without the help of another. To go to the Post-office a hundred rods distant, to go over the way to call upon a neighbor, to visit a church or a picture gallery, you must have a gondola, for the streets of Venice are few and tortuous and often lead to the brink of a canal that they do not cross, and many of the houses are built flush upon the canals and have no outward communication with *terra firmâ*. Of course there are no carriages nor wheeled vehicles of any sort; neither are there any horses or beasts of burden, for the streets are not only few but narrow, and are often mere flights of steps. Except at the public gardens at one extremity of the main island where there is a "drive" of about five minutes' circuit, I saw no four-footed creature in Venice but a solitary kitten at the hotel,—a prisoner like myself in a palace surrounded by water. It is a quiet place, a *very* quiet place; still, dreadfully still. It is clean too, so far as the absence of all dust or mud or street-garbage makes cleanliness, though horrid stenches come up from the smaller canals when these are stirred by a passing boat.

At first this quietude was novel and refreshing; but it grew tedious and death-like. The gondola is always painted black;—and not only is its long narrow hull as black as pitch, but its top is black, its seats are black, and its cover is of black cloth and pointed with black plumes. I never entered one without a feeling that I was getting into a hearse to go to my own funeral—a feeling that was heightened by the stillness with which the gondolier dipped his oar, and the silence of the floating streets save when in a hoarse sepulchral tone the one-oared sexton gave warning to other unseen hearses that he was about to turn a corner. The dexterity with which he would accomplish this with a single oar and in the narrowest possible turns, would for a moment break the dream of death, and patches of green life would now and then appear in the vista of some long canal crowned with vines and shrubbery, but I soon relapsed into the dream at sight of dreary deserted palaces, and of my own black vehicle noiselessly bearing me along the sullen stream.

Yet I did enjoy Venice. Those pictures of the old masters are truly wonderful. The *Assumption* by Titian is grand in conception and most resplendent in color and in its whole execution; and yet it did not impress me greatly, because it lacks historic truth. Just so of the world-famed "Transfiguration" by Raphael in the Vatican at Rome, the Cartoon of which may be seen at Hampton Court, near London; the grouping of a multitude around the base of the mountain is such a contradiction of the facts in the case that it spoils the picture for me. The figures are finely, wonderfully drawn; each figure is a study; the grouping is highly effective in art, but it does not belong to the story: it makes two pictures. I more enjoyed Titian's *Faith* in the Doge's Palace, his *Peter Martyr* in the church of *San Giovanni é Paolo*,—the awful conceptions of the Judgment in the dim style of *Tintoretto*—and the exquisite creations of *Paul Veronese*. The church of *San Sebastian* is lined throughout with the works of the latter, and one of its vaults contains his ashes—a fit mausoleum. I enjoyed too the rich and queer mosaics in St. Mark's wherein is written in the orudest style the whole Bible history.

And then I was greatly charmed with Venice as a whole. It is a *living Past*. Its palaces though deserted by their former noble occupants are not in ruins. They yet stand in their massive grandeur and in good repair;—some of them rank among the finest buildings in the world; indeed no *street* of any modern city presents such a succession of noble structures as line the grand canal—the Broadway of Venice. Ruskin finds in the architecture of these buildings whole volumes of history. The glory of Venice though tarnished, is not wholly faded. As the city was centuries ago, with its Cathedral, its Campanile, its piazza, its palaces and its canals, so it is today, unchanged in its site, in its appearance, in its architecture, or in the general style and manners of its people. It is a *completed* city. You cannot see how or where another building could be placed upon its watery foundations. It is a finished picture of the past; touched here and there by later artists, but retaining so much of the original composition and color as to be still the same picture. Viewed from the lofty Campanile, or from the open sea beyond the farthest range of islets, it is a beautiful picture, unique, dream-like, yet complete and fadeless. Yet it wears too much a somber hue, an air of silence and desertion, of departed grandeur. Worst of all, a foreign flag floats over its venerable arsenal, and the heel of the oppressor treads upon its neck.

But Venice has its gay and joyous life. You see this at the public gardens, where the multitudes resort with the setting sun to ramble under green shades and among fragrant bowers. This promenade is laid out with much taste:—verdant lawns, well-shaded avenues, and wooded knolls, bordered on three sides by the sea and approached by flights of steps from the gondola stations upon either hand. It is on a larger scale what the Battery may have been when the houses in its neighborhood were occupied by their owners, and it was a respectable and a fashionable place of resort. But it is only at the piazza of St. Mark that you can see Venetian life in its glory. This piazza is an open square, paved with flag stones, and is about 60 feet long by 200 wide. On one side of it stands the Cathedral of St. Mark with its five great porches covered with mosaics, and in an adjacent corner the Campanile, a pyramidal bell-tower more than 300 feet high. The remaining three sides of the Piazza are surrounded with colonnades, like those of the *Palais Royale* at Paris, under which are the principal shops and the cafés or restaurants—an indispensable feature in a European city. Every pleasant evening the piazza is thronged with the fashionables of Venice who listen to the music of volunteer bands and regale themselves with coffee, sherbet, and ices. Nowhere have I seen a better-dressed or better-behaved assembly than that which gathers nightly in this open square. The ladies especially dress with much taste and richness. As they never encounter the dust of the street, but step from the boudoir into the cushioned gondola and from this upon the well-kept Piazza, they go to St. Mark's in a dress suited to the *soirée* or the ball-room. For elegance and grace of costume Venice bears the palm.

At right angles to the piazza is the piazetta or lesser square that leads past the old ducal palace to the grand canal. At this broad landing myriads of boats deposit their well-dressed occupants and await their return from the piazza of St. Mark. The gondolas are all numbered and are managed with perfect order. Farther on is the quay where the poorer classes seek their diversion, and find refreshment at inferior cafés. One evening I saw the crowds of rich and poor dispersed in haste by a terrific storm of thunder and lightning and rain. I had seen fair Venice in the full moon, when her beauty attained the height of dreamy splendor; but far more grand was Venice in a storm—the heavens so black that not one ray of moon or star was seen; the waters black and angry as the sky; the wind roaring through the watery streets that just now were so solemnly still; and ever and anon the glare of lightning putting sky and water upon a blaze, and with peals of thunder discovering the foundations of the sea! I fairly quaked in my frail gondola till I was landed safely at the old palace steps of the hotel.

With that good fortune which has attended this journey I had the opportunity of seeing one of the characteristic sights of Venice—the public scandal of the government and the moral degradation of the people. It was on Sabbath evening the 24th of July that after a day of retirement in a place where there is no Protestant worship, I went forth partly for exercise and partly to study the religious aspect of the city, and threaded my way through the narrow alleys to the Piazza of St. Mark and thence to the piazetta and the quay. These all were thronged at an early hour; but more of the poorer classes were out in their best apparel than is common on a week day. This was a *Festa* in honor of Saint *Lorenzo* (whose pedigree and saintship I have no time to trace), and there had been great doings at the churches, some traces of which I had seen in passing. But the religious duties of the day were over, and this was evidently the hour for pleasure. Here a crowd was gathered about a juggler who was performing his tricks upon the open quay; there another crowd formed the audience of a strolling band; while numbers were refreshing themselves at the doors of the cafés. This last, however, is not to be judged by our standard; for all over Europe as well as in the East, the *café*,—which answers to our restaurant, without its liquors—is frequented both by residents and by travelers for meals not furnished at the hotels, or furnished there as extras at a higher rate; so that a person who takes refreshment at a café may not be allowing himself in any luxury, but merely taking his usual refreshment in the time and manner and at the place accustomed. I did not set them down as Sabbath-breakers on that account alone—nor indeed was I disposed to judge harshly of a *people* who through ignorance were making the Lord's Day a day of mirth, when I saw what the government was doing to break down the day, and that the illuminated face of the Cathedral was giving countenance to the sin. Returning to the piazza of St. Mark, I now found it crowded to excess—the rich and poor intermingled, all intent upon one object, yet all observing the utmost decorum. At the extremity of the piazza opposite the Cathedral was a platform inclosed in silk curtains and beautifully decorated and illuminated. Upon this was a *lottery wheel* surrounded by the judges who were to watch its revolutions and to announce the prize. For days and weeks the lottery had been advertised; ticket venders had plied their trade with diligence;—all this Sabbath-day they had been busy at the doors of the churches, and the last chances had just been hawked up and down the piazza together with pencils with which to note the drawing; the cars from Verona and the steamer from Trieste had brought crowds to swell the population of Venice and to share with them the competition for the prize. The whole square is a blaze of light, and in its ten thousand occupants there is hardly one who does not hold in his hand the numbers upon which he has staked his chance for fortune. When the men of bronze that tell the hours upon the Horologe strike the hour of nine, a trumpet sounds, the wheel is turned, and a number drawn. This is announced from the tribune in a loud shrill voice, and then is taken up by herald after herald stationed around the square and is passed from mouth to mouth among the crowd. This is repeated till all the numbers in the wheel are drawn. The rich, the gay, the fashionable, cool their disappointment with a glass of ice-cream; but the poor, scanning their tickets in vain for the lucky numbers, look sad and despairing, or wildly excited, as the drawing proceeds. And this is the entertainment that the government of Venice provides for its own purse and for the deluded people on a Sabbath day which is also a saint's day and a season of special religious observances. I turned away sad and sorrowing from the spectacle before it was half concluded, and as an English clergyman and myself conversed upon this debasement of the people by their rulers with the connivance of their priests, it was with the consciousness that if our words were understood by any of the Austrian *legion* around us, we should have been deemed fit subjects for arrest or exile. Venice is thronged with Austrian troops. They jostle you on every side. In a five minutes' walk on the promenade I once counted thirty officers and soldiers sauntering for pleasure, and in St Mark's you can at any time count them by the score. Cannon are planted so as to sweep the piazza, and bayonets bristle at every turn. The people can have a lottery but not liberty. Their religious training fits them for the one rather than the other. In the very churches that boast the master-pieces of Titian and Paul Veronese, you see tawdry Madonnas of wax, holding wax dolls attired like themselves, before whose shrines the people bow and give their alms. What can a people be good for that are under the combined tutelage of Austria and Rome?

The four or five days allotted to Venice quite sufficed me, and I felt relieved at finding myself upon the railway for Verona. Pausing awhile at this quaint old town to see its Roman amphitheater and arches, and its mediæval churches, and to revive Shakeperian memories, I took the diligence for Milan, and after traversing for twenty hours the rich and fertile plains of Lombardy reached this ancient capital of freedom and modern focus of insurrection. How beautiful is Lombardy; how its soil teems with fatness;—the olive, the vine, the mulberry, and every variety of fruit and grain. What a country for a free and happy people! Well-ordered now, as respects its roads, its cultivation and its adornments, but burdened with oppression. The hand of government is visible in long avenues planted with trees, in canals and well-bridged streams;—in many physical improvements, but the kind of government is visible also in the deserted air of old towns and cities that were great in mediæval history, and in the air of constraint and depression on the faces of the people.

MILAN, as it now stands, is but a modern city. It is remarkably well planned, neat, cleanly and beautiful—just the place for men of wealth to resort to for a residence. For a large city it is so quiet and has so little the aspect of trade that you wonder where the people come from who walk and ride along the Corso in the evening. It has no life and prosperity such as you see at Turin under a free government. There is here as in every European city a fine public promenade, and also a drive for carriages, well graded and lined with noble trees; and this is the place for evening pleasure, so far as pleasure is permitted where in a population of 150,000 about *one-third* are foreign soldiers. Soldiers stand guard at the hotels, at the galleries, at the Post-office; they swarm in the cafés, they are everywhere. They have been multiplied since the late insurrection; but the friends of freedom are resolved soon to try again. Passport arrangements and police inspection are most vexatious—but as I mean to write a history of that remarkable document yclept a passport, I now pass these by.

Milan can be seen in a day, but it is a pleasant place for a longer rest. Its chief attractions are the *Brera* gallery of paintings, the famous mutilated fresco of the Last Supper, by *Leonardi da Vinci*, and its Cathedral. This did not seem more grand than the Cathedral at Cologne, but it is *finished* and most elaborately finished in all its details. Such wealth of marble, of silver, and of gold, such profusion of statuary, such elegance and vastness and strength of architecture are not combined in any other structure. The view of the city and plain from its spire reminded me of Damascus.

Again traversing the broad and fertile plains of Lombardy, I once more found myself at Genoa which I quit seven months ago, and now that a dusty ride along the charming *Riviera*, has brought me within a day of France and a month of New York, I bring this long Editorial Correspondence to a close. T.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X..., August 5, 1853.

To the Editors of the Independent:

GENTLEMEN:—Since in this hot weather everybody is traveling, your readers will not be surprised if your French Correspondent undertakes to-day to make with them a short excursion into the kingdom of *Sardinia*;—which, by the way, is one and the same with *Piedmont* and *Savoy*, and the *Sardinian States*, all of which are now united under the crown of CARLO EMMANUELE. Innumerable American travelers have, I suppose, described the outward aspect of the country,—in some parts so inexpressibly beautiful,—but in their rapid course few have had the opportunity of making themselves acquainted with the political and religious state of the nation. A few lines on this two-fold subject may therefore be acceptable to your readers.

Hunted down all over the Continent of Europe, liberty has taken refuge in three small countries—Belgium, where it really reigns; Switzerland, where it *should* reign; and Sardinia, where it has just penetrated, and where, although welcomed, it has yet to struggle for every inch of ground it occupies. Before 1847 this country was nothing but a part of the debased, enslaved and priest-ridden Italy. Since then,—since her king, Carlo Alberto, converted to constitutional principles, granted to his people a charta (statuto) of rights political and civil, and since his successor has struck the first blow against the uncontrolled power of the priests, in putting them on a level with all other citizens before the courts of justice*—Sardinia, thus separated nobly from the opprobrium of the rest of the peninsula, has stood apart, and become the pioneer of Italian freedom. But like all pioneers it has hard work to do, and must toil mainly for another generation.

Three elements here, like as in England, Spain and Belgium, constitute the governmental machine. First, the king, who personally is sincerely constitutional: he reigns, but he does not govern, and he finds it convenient to have the responsibility of everything thrown upon his ministers. It is a settled habit with him whenever he wants to have anything done by the ministers, to turn to one of them in the council and say, "Is this constitutional?" and he never insists upon obtaining that which is not unquestionably conformed to the *statuto*. He is quite popular among the masses of the people. The other day, when coming from Spezzia to Genoa, the king came near being wrecked. The news of his danger and escape caused an unmistakeable thrill of emotion throughout the whole country.

After the king comes the *Senate*, an aristocratic body, constituted somewhat like the House of Lords in England, but deprived of the qualities of that illustrious body. The peers of England, with all their privileges, are still friends of freedom and of progress in some respects; but the hereditary Senators of Sardinia, brought up under the reign of despotism, have not followed their king in his progress, and in the opinion of most of them the *statuto* granted by Charles Albert will prove the ruin of the country. Their concurrence being necessary for the enactment of every law, they have stood in the way of many a salutary reform. It is hoped, however, that as the king is empowered to *make* new Senators, he will before long change into majority the minority of the Senate, by adding to their number men of the right spirit.

Last but not least is the *House of Representatives*, a noble body of men, upon the whole, in which resides the true spirit of dignity, liberty and freedom. A few men in that assembly are of a republican disposition and temper (rather than opinion); the majority, by far, is loyal both to the king and to freedom. Should the Senate change its spirit and join the House in its efforts to regenerate the country, a vast deal of good might be accomplished by their united efforts. Yet they would have then to encounter a formidable adversary—the *Roman Catholic clergy*, the most bitter, the most cunning, and at the same time the boldest enemy of the *statuto* I wish those mild opponents of Popery in the United States who think that the fear of Popery as destructive of civil freedom is groundless and foolish, could see the doings of the clergy in this kingdom. If they would only read their papers, *la Campana*, *l'Armonia*, the *Catolico*, or *la Sentinella Catolica*, they would soon perceive that here at least, backed as they are by the Pope, they constitute a permanent danger to the rights of the citizens. Indeed, I do not know how people can have the least knowledge of the principles and discipline of Popery, without giving it its right name:—a permanent and universal conspiracy against the rights, civil and religious, of mankind. But some think it is not consistent with the principles of liberality to treat the Romish Church like an enemy. Very well! But be not surprised at two things; first, if the priests laugh at your *naïveté*; second, if you yourselves have to repent bitterly, like the rest of the world, of your blind toleration. *Freedom, even for Popery, but war forever against it*, should be the motto of all wise men.

What has the clergy done for the people of Italy and of Sardinia during the long centuries of its dominion? Let the condition of the people answer; let their ignorance, filth, stupidity and poverty answer the question. And now that a liberal government is attempting to lead the people in the way of progress, the priests cry out that *they* are persecuted. If the government will compel them to pay their debts, they are persecuted; if marriage becomes a civil as well as a religious contract, they are persecuted: if they must pay taxes like other citizens, it is persecution; and when the government grants civil rights to the oppressed Jews and Waldensians, or establishes schools, they cry louder than ever that they are persecuted. Yet their religion is that of the state, and except supreme power they have everything they might wish for. But nothing short of dominion can satisfy them.

The only good result of the opposition of the clergy has been the position which all liberally minded men have been compelled to take. The nation has divided itself into two parties—a powerful minority called the clerical party, and an increasing majority, forming the *anti clerical* party. Thus are all friends of freedom drawn away from Popery—but where will they go? They obtained a signal victory a few days ago in the elections; all the returns were anti-clerical. Slowly, but steadily, the education of the people is going on; many are learning how to read, and read their diminutive new-papers: ideas are circulating among the people; pamphlets unveiling the abominations of Popery circulate freely; and in many places, mostly under the auspices of the Waldensian church, the Bible, religious tracts, and the voice of faithful preachers teach the people that there is in the world a purer religion than that of the Pope. The people, it may be said, are, in Sardinia, in a transitory moment of their history which will be of the highest importance to their future Popery, not yet gone, is falling down, and the people are in that state when *something else* must be presented to them, or else they will, like France, fall from superstition into incredulity.

Sardinia is, in some sense, open to evangelization, and the anti-clerical party generally is rather favorable to Protestantism, but there are serious difficulties in the way. The greatest is the present state of the law as regards liberty of conscience. The *statuto* grants liberty of conscience, but the laws, which were made before that instrument, and which the war against Austria, and other difficulties, have not allowed time yet to change, —are against it. The consequence is, that whenever a petty tribunal under the influence of the clergy wills, it may annoy and prosecute a citizen for the very acts which the constitution permits. Thus the Cereghini of Casale, and others have had to suffer a momentary persecution, and those who distribute tracts and Bibles are in some places exposed to annoyances. When the magistrates are for toleration, the priests succeed sometimes by their misrepresentations in exciting a mob against those who renounce Popery. That excellent little paper, *La Buona Novella*, in its two last numbers gives the account of a most scandalous occurrence of the kind. A man of the name of Gatti, in Trino, in the province of Vercelli, had become enlightened by the Gospel. His family and a few friends were, like him, being led out of *the Church*. The priest becomes aware of the fact, and on a Sunday morning, before the whole people, denounces *nominally* the *Gatti* as heretics damned, and curses them publicly. Borrowing the language of the Bulls of the middle age, he exclaimed: "Whosoever shall give the Gatti family a shelter, or labor, or bread, or shall speak to them, or salute them, will be, *ipso facto*, excommunicated; his soul shall go to hell, and his body when dead shall be deprived of sepulture." On the following day, some evangelical Christians of Favale, having heard what had happened in Trino, went to see their afflicted brother, and to comfort his wife, then in very feeble health. As soon as their presence in the place was known, an infuriated mob rushed to the house of the Gatti, and there threatened to seize them, and *burn* them, to put an end to the heresy. No one can tell what they might have done, had not a Christian woman from Favale come courageously out of the house, and passing through the rabid crowd, gone to the mayor to remind him of his duty, and obtain protection for an innocent family so odiously treated. The tumult subsided, but the poor family, on account of the terror of Mrs. Gatti, had to fly to Favale. In spite, however, of all difficulties, the Gospel is spreading in Sardinia. Wherever there is a Waldensian church, there is a center of light and evangelization. The Bishop of Nice some time ago, and the Bishop of Genoa recently, have published long and slanderous charges against the *Proselytism of the Protestants*; but instead of diminishing the number of the hearers of the Word of God, their denunciations have caused them to increase wherever there is a preacher of the Gospel.

Before long the laws of the country will be made to agree with the Constitution; then will the time have come to carry on boldly the missionary work. But who will do it? Is the Waldensian church prepared to undertake it? I do not know. If she is able, let her get ready, prepare her means and men in advance. If she is not, or if it will not suit her position to take the attitude of an aggressive body against Popery, let a Society be formed, in which she will join, and to which she will furnish men, and let that Society gather forces for the coming day, when the door of Sardinia will be truly and fully open to the Gospel.

FRANC PARLEUR.

P.S.—Nothing of importance to speak of in France. Paris is all topsy-turvy, celebrating noisily the St. Napoleon, drawing lotteries, burning fireworks, and being imitated by the rest of France. All this, from the *Te Deums* sung by the priests in the morning, to the last fire-cracker fired in the evening, is done *by order*, and at the public expense. Of course the news from the distant provinces will speak of an indescribable enthusiasm, as usual.

A meeting is to be held in a few days at Frankfort-on-the-Main, where Christians from several parts of Europe will confer together on the best means of promoting religious freedom. Sir Culling Eardley, the President of the Evangelical Alliance, is, I believe, the originator of this meeting. It is to be quite private, only preparatory to a more public meeting, if any plan is agreed upon. Rev. F. Monod, from Paris, Rev. John Monod, his son, from Marseilles, Mr. de St. Georges, from Geneva, &c., are expected there.

F. P.

* It may be well to remind the reader that it is a dogma with the Church of Rome that *no layman* can be the judge of a priest in any matters whatever. Until 1847 the dogma of Rome was the law of Sardinia. When the parliament made a law granting the man to whom a priest owes money and will not pay, the right of suing his debtor, the whole clergy called that law *sacrilegious*.

FELLOWSHIP WITH SLAVEHOLDERS.

[No. 3]

[Continued from last Week.]

To the Editors of The Independent:

We have now shown that there has been no change of policy at the Indian missions, and that neither the corporation nor their missionaries among the Indians will permit any such change to take place(*a*). The policy of 1845 is still avowed, both by the Board and its missionaries. The missionaries accept that policy, and say they understand it as sanctioning their present position, which allows professed converts to hold slaves, and buy and sell human beings in the Church of Christ. And then the Board and their missionaries insult the conscience of good men, by repeatedly saying that they give the instruction on this subject which Christ and his Apostles gave! Is the determined guilt of the Tract Society more monstrous than this? Give the sanction of Jesus and the disciples to the separation of parents and children, by purchase and sale! Each year since the fatal action of the corporation in 1848, a laudation of the Indian missions in their present state shows that the Board is determined to brave the anti slavery sentiment of the churches, and carry the slaveholding policy.

The action of the Board has become so obviously opposed to reform, and even to discussion on this subject, that some of the best anti-slavery Christians, who held their peace until after the last annual meeting, now publicly denounce the proceedings and position of the Board.

We believe that God blinds and hastens those who willfully lead in a wrong direction. They are hastened into such apologies for, or support of, absurdities and sins, that they lose influence, even with worldly men. It is a divine, judicial infliction, when men who know, and who perhaps once avowed the truth, are permitted to give forth such *ridiculous* or *absurd*, or *egotistical* or *sinful* utterances, that the power of their apostasy is broken. There are many such men in our land, and many others we fear are following in the same direction. With such men slavery is a hideous and horrible thing:

join the "Latter-day saints" in the valley of the Salt Lake. There was with them one company of Dutch; the rest were generally the lower class of English.

Among the emigrants to Oregon and California, there were more religious, Sabbath-keeping companies than have gone through in previous years. One company deserves particular notice. It consisted of Congregationalists and Associate Reformed Presbyterians from Indiana. Rev. Milton B. Starr, a Congregationalist, was going with them to labor as a missionary in Oregon. He preached for them every Sabbath on the road, and had with him an organized church consisting of seven or eight members, one of whom was hopefully converted and united with them after he left his home. They had traveled thus far without ever breaking the Sabbath, or meeting with any serious loss or accident, and usually passed, Monday and Tuesday, all those who passed them on the Sabbath. No company has passed where all seemed so well prepared for the journey. Their wagons and outfit were of the best description, and their teams in excellent condition. In everything might be seen the effect of their religious principles. They had prepared for the journey like those who believe in perseverance, and they moved on quietly and in order. Previous to leaving here they held a communion service. The audience on the occasion was large, consisting principally of emigrants, and I trust a good impression was made on many minds. It was an exhibition of Christian decision that is not usual among emigrants far from their home. A young man from Conway, Mass., became acquainted with this company, and their destination being the same, united with the church, he having his letter with him.

Who knows what may be the influence of this little church in Oregon? How much better it will be for them that they have banded together and determined to maintain the institutions of the Gospel on their journey!

Yours, &c, G. G. R.

The Independent.

NEW YORK, THURSDAY, SEPT. 8.

MR. THOMPSON'S RETURN.

Our beloved associate reached this city on Thursday morning, and his appearance betokens a fully renovated state of health. The family cares and other unavoidable interruptions incident to a return after nearly fourteen months' absence, prevent him from making his bow to the readers of *The Independent* this week; but he may be expected to appear in our next number, and perhaps will give us, among other things, some important views concerning "The Eastern Question"—European and American. He of course entered at once upon his pastoral duties, to which he is devoted, and from which he does not intend to withdraw while life endures. He preached on Sabbath morning and evening to his congregation in the Broadway Tabernacle, with his wonted energy. The morning service was appropriately opened with the following—

WELCOME

By the Choir of the Broadway Tabernacle to their Pastor,

THE REV. JOSEPH P. THOMPSON,
ON HIS RETURN FROM EUROPE.

[Hymn written for the occasion by WM. OLAND BOURNE]

"He that goeth forth weeping, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

Friend and Teacher! Glad returning
From the eastern land of song,
From the ancient halls of learning
And the scenes of ancient wrong,
Thou we welcome
To our joyous hearts again,
From thy wandering
In the homes of distant men.

Friend and Pastor! All the greeting
Hearts in union can express,
We would offer, while entreating
That our Father thee may bless!
In thy labor
May he be thy strength and shield:
In thy reaping
May he life and glory yield!

Brother, Teacher, Friend and Pastor!
Thee again we welcome here!
Servant of our chosen Master,
Thou art to us ever dear!
Gladly welcome!
While we breathe the earnest prayer,
That our Father
Now will keep thee in his care.

TUNE.—*Old Hundred.*

To Thee, O God! we humbly bow,
With sacred love and joyful song;
Accept our grateful offerings now,
And hear the prayer our hearts prolong.
Great Shepherd! In thine arms enfold
The servant that thy love hath given,
Till we with him shall be enrolled
Among the ransomed Church in Heaven.

THE MINISTRY.

The following spicy communication concerns a subject which has been frequently referred to in our columns. It treats it in so vigorous and intrepid a style, as pretty clearly to indicate that the writer need have no apprehensions of being himself either starved out or silenced, at least until his fingers have lost something of their cunning. It is not for him, however, or for such as him, that the claims for a more intelligent and generous consideration toward the ministry have been urged by those who have taken interest in the subject. The ministers in large towns and cities are usually well provided for. Men of special talent and force of character, or of remarkable attractiveness and amiability, will rarely want a living in this or in any other profession. But that the ministers of the Gospel, in many parishes of our country, are treated rather as hirelings and dependents on public charity, than as free Christian citizens, devoting themselves from the worthiest motives to a toilsome work, which has no other antecedent claims upon them than it has on their hearers—that their liberties of speech are thus often injuriously and unjustly restricted, and their means of subsistence doled out, with a miserly parsimony that disgraces its subject and disheartens and degrades its object—we have no question. It is a fact within our personal knowledge; and is just as plainly to be stated, therefore, whenever the occasion suggests it, as any other fact. If the statement of the truth discourages students, puts ministers on their dignity, and irritates the churches, we are sorry for all these; but we really can see but one way to help the matter. Let the fact be changed, and the statement of the fact will change with it.

With these remarks we give place to the communication, only demurring further to its criticism on "Shady Side";—a book that has made its way without much help thus far, and that will be likely to outlive a few sharp words:

To the Editors of the Independent:

The ministerial whining which has come in with "Shady Side" promises no good. Doubtless we ministers are sufficiently poor in some things, such as money, good sermons, and faith, but then we are rich in other things, such as considerate hearers, the sympathy and respect of good people, and *self*-respect, except where we lose these advantages by joining in the hue-and-cry about starvation and better salaries. As a class it would hardly be safe to pay us better. The ministry should have points of *repulsion*, as well as points of attraction. Insure to us all a comfortable support, and how would the vandals come in upon us. Are there not hungry doctors, lawyers, teachers, gold-diggers even? Contentment and Christian simplicity are our great wants rather than money. In this age of general scramble for money let us not be carried away with the current. What though our wives have to part with their pianos, and we with our horses,—let them go. The birds will make our music, and our legs will be stronger for having to trudge about the parish.

It would be better for us ministers, and the world, if we would learn to live on less of sympathy, to be more fond of self respect, less disposed to draw to our little affairs the public eye and heart. Sympathy is good, but should be used economically: not all used up on the minister's family. If we make an ado, we may gain present relief but not permanent good. Especially let us be *just*, and not hold up the parish of Olney to public scorn, because a few churchmembers are hopelessly penurious. "Shady Side" is not to my taste in *any* respect—literary, religious, or ministerial. Mrs. Vernon should go to South Hadley and take lessons of Mary Lyon.

There are two sorts of poor ministers. One minister, full of the idea that he deserves a great deal of sympathy, that he is the impersonation of the Gospel, puts on his threadbare coat and white cravat, and goes about the streets as a spiritual beggar, exciting sympathy and money, and disheartened when his claims are not recognized. Another minister puts on his threadbare coat, his contented face, his self-forgetfulness, and goes about doing good, even to the evil and unthankful. Notwithstanding all "Shady Side" would have us believe, there are among us many ministers of the latter sort; less noisy than the others, but the salt of society. Doing their own work even to the blacking of shoes and the washing of floors, walking on their own feet, teaching us how to live neatly, comfortably, contentedly, at small expense, making larger demands on our admiration than on our sympathy; these men are living witnesses that man is not to live by bread alone.

A CONGREGATIONAL MINISTER OF CONN.

THE HEIGHT OF IMPUDENCE.

The following item has been passing through the newspapers, but does not seem to have called forth any expression of the astonishment which it so naturally provokes.

Bishop Hughes arrived in town yesterday, on board the U. S. iron steamer Michigan, from the Lake Superior country. We understand that the Michigan, which has been on a cruise to the Upper Lakes, was returning to Detroit, and touched at Mackinaw. Here she found the Lord Bishop of New York, where he was in discharge of his official duties. Ascertaining that he was intending to visit Little Traverse and other places professionally, the gallant commander tendered him the use of the Government vessel, took him on board, and about ship, waiting at all ports he desired to visit until he had performed the necessary religious ceremonies, and brought him on his way to this city. We presume the steamer is now waiting at this port until his Lordship shall have completed the object of his mission here, in order to take him to Buffalo, or whatever other point he may desire to visit on the Lakes.—*Detroit Tribune.*

It would be interesting to know who is this "gallant commander" of a national vessel, and what his ideas are of the duty to which he is appointed. Returning from a cruise to the upper lakes, to Detroit, he touches at Mackinaw. Here he finds a Roman Catholic clergyman from New York, who is performing a tour in the service of a foreign government—a government than which no other is more hostile to the principles and policy of our own. The gallant commander takes this priest on board, and does not merely give him a free passage to Detroit—which might have been no more than a reasonable act of charity—but "tenders him the use of the Government vessel," touches at all ports which the priest desires to visit, and waits till he has performed the necessary religious ceremonies, and so brings him to Detroit. Then at Detroit, the steamer waits on the convenience of the priest, while he is attending at that point to the interests of his master, the head of the Roman government. Nor is this all;—when the priest shall have finished his business at Detroit the government vessel is expected to be still further at his service to convey him to Buffalo, or any other point on the lakes which he may desire to visit.

If the *Detroit Tribune* has told anything like a true story, this "gallant commander" has shown himself perfectly unfit to be trusted with the command of a vessel. Suppose the vessel should be wrecked or suffer any damage while thus employed in the service of a foreign government;—what would be the commander's defense before a naval court martial?

We observe that in the narrative of the Detroit journal, the priest is gravely called "the Lord Bishop of New York," and is spoken of as "his Lordship." This is a mistake. Dr. Hughes is not Bishop of New York, but *Archbishop*; and when he is at Rome, or among those of his countrymen who believe that the Roman government has a right to confer "lordships" and other secular distinctions and honors in this country, he is addressed not as "his Lordship," but as "his Grace." No doubt such titles are somewhat offensive at first to honest republican ears; but it is not difficult to get used to them, and after all they are, in this country, just about as sensible and dignified as the rigmarole titles conferred on the dignitaries of free-masonry and odd-fellowship. Our Roman Catholic countrymen will soon find that the use of such titles here is simply ridiculous.

LETTERS FROM THE COUNTRY.

Men never see the country who fly through it at the rate of thirty or forty miles an hour; even if the usual path of railroads lay through the most interesting portions. The very best method of traveling is upon horseback. Next best, if you are young and hearty, or if you wish to become so, is foot-traveling. The pedestrian is, in all respects, the most independent; and if *time* is of no importance, all the details of exploring trips should be made on foot.

If you are on horseback, you can do more in a shorter time. You abbreviate the time and labor of passing over the intermediate space between you and the point of traverse. Then there is good company in a spirited horse—a thousand times more than in a flat man. You sit in your saddle at ease, giving him his own way, the bridle loose, while you search on either side the various features of the way. Your nag becomes used to you and you to him; till a sympathetic connection is established, and he always seems to do, of his own reflection, just what you wanted him to do. Now a leisurely swinging walk; now a smart trot, then a spirited bit of a canter, which imperceptibly dies out into an amble, pace, and walk. When you rise a hill to overlook a bold prospect, can anybody persuade you that your horse does not enjoy the sight too? His ears go forward, his eye lights up with a large and bright look, and he gazes for a moment with equine enthusiasm, till some succulent bough, or grassy tuft, converts his taste into a physical form. A good horse is a perfect gentleman. He meets you in the morning with unmistakeable pleasure; if you are near the grain-bin, he will give you the most cordial invitation, if not to breakfast with him, at least to wait upon him in that interesting ceremony. There is no hoggish haste in his meals. His drinking is particularly nice. He always loves running water, in the clearest brook, at the most sparkling place in it. No man shall make me believe that he does not observe and quietly enjoy the sun-flash on the gravel beneath, and on the wavy surface above. He arches down his neck to the surface, his mane falls gracefully over his head, he drinks with hearty earnestness, and the throbbing swallows pulsate so audibly and musically that you feel a sympathetic thirst. Now he lifts his head, and looks first up the road to see who is coming, and then down the road, at those work-horses, turned loose, affecting gayety with their old stiff legs, and hard and hooped bellies, and then, with a long breath, he takes the after drink. Once more lifting his head, but now only a few inches above the surface, the drops trickle from his lips back to the brook. Finally he cleanses his mouth, and chews his bit, and plays with the surface of the water with his lithe lip, and begins to paw the stream. Guiding him out, you propose to yourself a real boy's drink. Selecting a favorable place, on a dry bank, where the stones give you a suitable rest, you lie flat down, at full length, and begin. Your luck will depend upon your judgment of places, and skill of performance. Should you be too dignified to lie down you will probably compromise and kneel, awkwardly protruding your head to the edge, where a little pool breaks over its rim, and then you will send the first drops down the wrong way. Musical as is crystal water, softly flowing over silver gravel, between fringed banks, its passage down the breathing tubes is anything but musical or graceful; and you will have an episode with your handkerchief behind the bushes—coughing, crying, and greatly exercised in various ways. But if you are willing to be a real boy, (and no one is fit to be a man after he has lost out all the boy,) and lie level with the stream, careless of grass or gravel on your vest, and apply your lips gently, just above the point of the ripple, where it breaks over the gravel, you shall quietly and relishfully quench your thirst; and, if you be handsome, or think yourself so, regale your eyes, too, with a fair face, seen in that original mirror in which, long before quicksilver or polished metal, Adam and Eve made their toilet. There is yet another mode; with both your hands form a cup, by lapping the little finger of the left hand upon the corresponding part of the right, and then carving the whole to a bowl-form. A little practice will enable you to lift and drink from this bucket with great ease, where the ground does not permit recumbency. A good pair of hands, such as ours, ought to hold two large and one small mouthfule. But that will depend somewhat on the size of the mouth.

But it was not to tell you how to drink, nor how good and companionable horses drink, that this sheet was begun. But to urge those who can command September or October leisure to avoid all beaten paths of pleasure, and make a tour through the mountain country of Western Connecticut and Massachusetts. If you are young, and not abundant in means, and can get a friend to accompany you, go a-foot. If you are able, go on horseback. If you wish to take your wife, or a sister, or your mother, or other fair friend, then a light four-wheeled covered buggy is to be elected. If there be three or four of you, two horses and a two-seat light carriage, with a movable top. Limit your articles of dress to a few, and those not easily torn or soiled; for it is good and most morally wholesome for Americans once in a while to dress and to act, not upon the rule of "what will people think?" but according to their own real necessities and convenience. And, above all, let every woman have a bloomer dress, for the sake of foot-excursions. We are not ultra on Bloomers. In the city or town, our eye is yet in bondage to the old forms. But in the country, where the fields are to be traveled, the rocks climbed, brooks crossed and re-crossed, fences scaled, bushes and weeds navigated, a woman in a long dress and multitudinous petticoats is a ridiculous abomination. Something is always catching; the party is detained till each woman can gather up her flowing robes, and clutch them in her left hand, while a shawl, parasol and bonnet strings fill up the right. Thus she is engineered over and around the rocks or logs; and in spite of all pains and gallantry, returns home bedrabbled and ragged. A bloomer costume leaves the motion free, dispenses with half the help from without, and, above all, avoids needless exposure of the person. If, ignorant of what is best, a fair friend is caught in the country without such suitable dress, she is to be pitied, not blamed. But where one may have them, and rejects them for field-excursions as unbecoming and ridiculous, let me assure such foolish persons, that it is the only dress that is *really* decent. I should think less of one's judgment and delicacy who, after a fair trial of either dress, in an excursion requiring much field walking, was not heartily converted to the theory of Bloomerism, and to its practice in the country.

Having dispatched preliminaries, we are now ready for our tour. If one has not leisure for detailed explorations, and can spend but a week, let him begin, say at Sharon, or Salisbury, both in Connecticut, and both accessible from the Harlem Railroad. On either side, to the east and to the west, ever-varying mountain forms frame the horizon. The succession of hills swelling into mountains, and of mountains flowing down into hills, is endless. The hues of green are endlessly contrasted. There are no forests so beautiful as those made up of ever-green and deciduous trees. At Salisbury you come under the shadow of the Taconic range. Here you may well spend a week, for the sake of the rides and the objects of curiosity. Four miles to the east are the Falls of the Housatonic called Canaan Falls, very beautiful, and worthy of much longer study than they usually get. Prospect Hill, not far from Falls Village, affords altogether the most beautiful view of any of the many peaks with which this neighborhood abounds. Near to it is the Wolf's den, a savage cleft in the rocks, through which you grope, as if you had forsaken light and hope forever. On the west of Salisbury you ascend Mount Riga to Bald Peak, thence to Brace Mountain; thence to the Dome; thence to that grand ravine and its wild water, Bash-Bish. On the eastern side of this range, and about four miles from Norton's house, in Salisbury, (where you will of course put up) is Sage's Ravine, which is the antithesis of Bash-Bish;—Sage's ravine, not without grandeur, has its principal attractions in its beauty; Bash-Bish, far from destitute of beauty, is yet most remarkable for grandeur. Both are solitary, rugged, and full of rocks, cascades, falls, moss, lichens, flowers and vines. I would willingly make the journey once a month from New York to see either of them. Just beyond Sage's ravine, very beautiful falls may be seen, after heavy rains, which have been named *Norton's Falls*.

Besides these,—and other mountain scenery, to which, if described, we must give a separate letter,—there are the Twin Lakes on the north, and the two lakes on the south of Salisbury, around which the rides are extremely beautiful. But they must always be afternoon rides; for these discreet lakes do not choose to give out their full charms except at about an hour before sunset. The rides in all this neighborhood are very fine, and a week at Salisbury, (if the weather be fine, and your disposition reasonable,) will be apt to tempt you back again and again.

And as we are sure you will find few more agreeable places, we are inclined to leave you here for a week, before we set out for Great Barrington. But do not suppose that we have done with Salisbury. Having made it a two years' study, we hope to set forth its merits, by and by, more particularly. *

AMERICAN MISSIONARY ASSOCIATION.

The seventh annual meeting of this Society will be held on the 28th inst. at Worcester. The meetings for business will occupy the day, and on Thursday evening there will be a public assembly. George W. Russell, of Worcester, is chairman of the local Committee of Arrangements, and Dr. John R. Lee, Secretary. We understand the Boston and Worcester railroad has agreed to carry persons to and from the meeting for half price, and it is expected that similar arrangements will be made with other roads.

THE USE OF NOT HAVING A CHURCH-SESSION.

Among the many instructive hints in the reports from the various stations of the Armenian Mission, (see *Miss. Herald* for September,) we find a hint which shows how much good may result to a church from the accident of not having a session to act for it. The church at Trebizond found itself under the necessity of deliberating and acting in the strictly Congregational way, on occasion of the admission of certain candidates for full communion. And what was the consequence? We commend the story to the attention of those who think that nothing can be well done in a church save by a board of lay-elders.

"For want of a church session," Mr. Powers says, "the question of the admission of the three females, mentioned above, was brought in the first instance before the whole body. At first objections were made, particularly to one of the three, chiefly on the ground of past remembrances. This led to the postponement of the matter for two months. Meantime pains were taken to ascertain the true character of the candidates; frequent discussions were held in the church on the subject; and it was at last found that the greatest fault lay at the door of certain members of the church, who still cherished an old prejudice, instead of looking at present evidence of conversion. In the course of these discussions, the best opportunity was afforded to speak of what is, and what is not, evidence of sound conversion; what is, and what ought to be, the character of Christians; and also to remind the brethren of their own deficiencies, and that in urging certain objections against the candidates, they had strongly implicated themselves." Nothing could have afforded a happier opportunity, Mr. Powers thinks, to bring the needful instruction, reproof and exhortation before the minds of the brethren. The result was a putting away of old prejudices, and an increased circumspection on the part of the members of the church. The three women were received by a unanimous vote; and thus far they have given pleasing evidence that they had a right to a place in the fold of Christ.

WEARY AND WORN.

[*A Night Meditation, when alone and ill in the wilderness of Syria.*]

To THEE I come, when worn and weary
By wanderings far o'er land and sea;
When life's lone way grows dark and dreary,
Weary and worn I cling to Thee.

For Thou on earth wast worn and weary,
And sorrows gathered thick o'er Thee;
Thy life-lorn way grew dark and dreary
In lone and sad Gethsemane.

Weary and worn, and faint and drooping,
Ready to perish by the way;
Beneath the cross I view Thee stooping
When all my burdens on Thee lay.

Weary and worn, and nigh to falling,
My ev'ry earthly helper gone;
I hear thy voice of mercy calling
Come, put thy trust in me alone!

When worn and weary, weak and dying,
My soul from other refuge flies,
Thine arm of mercy underlying,
Shall bear me upward to the skies.

T.

To the Editors of the Independent:

It will be remembered by many of the readers of your paper, that Dr. Noah Webster left a manuscript of "A Synopsis of the principal words in twenty languages, arranged in classes under the same radical letters,"—I wish, through your columns, to make a proposition concerning that manuscript. I will make one of two hundred, at twenty dollars each, to publish that work, or I will make one of one hundred, at forty dollars each,—as I think any competent firm would undertake to publish the work, or at least to procure types and set them, for the sum thus raised.

I am fully aware that when Dr. Julius urged Dr. Webster to send the manuscript to Europe for publication, that he (Dr. Webster) said the work must be printed under his own inspection; but I ask, cannot the united labors of Dr. Goodrich, Dr. Gibbs, Prof. Hadley, and the literary corps of old Yale, form among them a linguistic head as good as the one supported by the body of the venerable Dr. Webster?

I *want* the contents of that manuscript, and will go almost any length to procure them.

A VERMONT COUNTRY PASTOR.

For the Independent.

MR. EDITOR:—The "Pew Question," as discussed by "LEX," in your paper of August 25, pours some acceptable light upon our perplexed way, but still leaves us in inextricable difficulty, unless there is some nook by which "LEX" will let us out. This, then, is the question of difficulty which he will please to answer through your columns:

Suppose the present trustees of a church not able to meet current expenses, in consequence of not having control over the pews, so as to let them declare the deeds given by other trustees null and void,—cannot the deed-holders, having purchased their pews of the original trustees in good faith, come upon them for the amount of the orginal purchase? And will the aforesaid trustees not be compelled by law to refund? If so, then the difficulty is not removed by "LEX."

Yours, &c., S. S. H.

A STREAK OF SUNSHINE.

Rev. D. M'Gee Bardwell, of Michigan City, Ind., recently received from his parishioners a paper, of which the following is a copy:

"Desirous that our pastor and family should have the pleasure of a trip to St. Anthony's Falls, in company with their brother, [an eastern minister on a western tour,] the undersigned will give the sums affixed to our names."

Accompanying this were the names of the donors, and a sum of money sufficient to defray the expenses of a journey of more than six hundred miles for himself and wife.

If the churches knew how much such an expression of kindness and affection for their pastor helped to bind his affections to them, and deepen and strengthen his devotion to their service, and what a broad beam of sunlight it lets in upon his heart, would not such an example be oftener imitated?

TO THE GENERAL ASSOCIATION OF NEW YORK,
TO BE CONVENED AT OWEGO, AUG. 24, 1853.

BELLEVUE, IOWA, Aug. 17, 1853.

DEAR BRETHREN:—At the annual meeting of the General Congregational Association of Iowa, held at Mount Pleasant in June last, the undersigned was appointed a delegate to attend your meeting at Owego the present month.

The providence of God is such that I shall be debarred the privilege of meeting with you, and enjoying the sacred seasons of conference and prayer which, I doubt not, you will have at your annual convocation.

Permit me, therefore, dear brethren, this method of assuring you that the Congregational ministers and churches of Iowa cherish a most cordial and fraternal sympathy with your body, and feel deeply interested in your peace and prosperity. And I express the common sentiment of the members of our body in assuring you that we earnestly desire a continuation of the fraternal and Christian correspondence between the two bodies.

As will be seen by reference to the "Minutes of the Gen. Assoc. of Iowa" for 1853 (a copy of which I send with this), the Gen. Assoc. of Iowa is composed of four local associations. In these are 57 churches and 49 ministers. These churches have a membership of 2072. More than 2300 children are taught in our Sabbath-schools. The net increase in the number of our church members is 208, there having been added during the past year 187 on the profession of their faith. Some eight of our churches have enjoyed very interesting revivals of religion, and seven new churches have been gathered. The amount of our contributions to benevolent objects is greater this year than last—being $3 314.

The number of Congregational churches in Iowa is about 65—although as yet only 57 are associated. Many of these churches are small and of recent origin—yet we feel assured that they are cared for by the Great Head of the Church, and earnestly hope that none of them may long be destitute of the regular ministrations of the Word. And although we now have more churches than we can find ministers of the Gospel to preach to them, yet such is the growth of our frontier settlements that we feel called upon to extend our labors farther back occasionally and gather the scattered sheep of Israel into folds. To supply our increasing want of more ministers we still look to our Eastern institutions, our eastern churches, and our young men of piety embraced in these churches. We call them *ours*, for hope will not yet quit her hold on them. We cease not to pray God for more help. Twenty-five additional ministers could be most profitably employed in Iowa in connection with our Congregational system of operations. Nor do we overlook the fact that we must, under God, raise up a ministry on our own soil. We have in Iowa College, located most beautifully at Davenport, quite a number in a course of preparation for the Gospel ministry. But what shall we do in the interval? is a painful question.

Our churches feel that they owe a debt of gratitude to the Congregational churches of New York for their great liberality toward us in aiding us so timely in erecting houses of worship. The hope and courage and energy with which the $50.000 movement has inspired our feebler churches are almost everywhere visible. That movement will form a new era for Congregationalism throughout the West. For it we bless God and take courage.

We feel a deep interest in our college (Iowa College) and hope to see a growth in the number of those who shall seek its privileges with the ministry in view, commensurate with the increase of churches and houses of worship.

Our churches are decidedly anti-slavery and wish all suitable ways to bear their testimony against that "most stupendous wrong." They are likewise strongly in favor of the "Maine Law." And we fondly anticipate the adoption of such a law by the Legislature of Iowa at its next regular session in Dec. 1854.

In expressing to you the fraternal and Christian salutations of the Congregational churches of Iowa, we assure you that we feel a lively sympathy with you, and desire that the correspondence between us be continued. We are one in polity—one in doctrinal views—one in labors for the world's evangelization. We love to have your sympathy, and we freely give you ours. Our General Association holds its next annual meeting at Davenport—where is our infant college—and as it is easily reached, being on the Mississippi river, we shall be happy to welcome among us one of your number as your delegate. The Association meets the first Wednesday in June 1854.

Most respectfully, yours in Christ,
W. L. COLEMAN,
Del. from Gen. Cong. Assoc. of Iowa.

FROM OUR ENGLISH CORRESPONDENT.

THE EASTERN QUESTION.

ENGLAND, Aug. 19, 1853.

The statements made in the British parliament respecting the Eastern question, have added nothing to the information before possessed. In grave, decorous and official phrase, the duplicity, bad faith and violence of the autocrat have been made to appear; also that the protesting powers advised the Sultan *not* to treat the invasion of his Danubian provinces as a *casus belli*. Of the Note, over the acceptance of which by the Czar there have been such felicitations, we learn little that is satisfactory. It is admitted that this pacific document does not require the immediate evacuation of the provinces as a *sine qua non*; yet there are assurances that the integrity of the Turkish empire will be secured, and the honor of the Sultan vindicated. But there is pretty general skepticism on this head. The *Morning Post*, which has been the best authority on the subject, remarking upon the opinions expressed respecting the "*Note*," says:

"The most remarkable and strange notion, however, that has spread abroad is, that Russia will not evacuate the principalities, because no stipulation has been made to that end. It is, indeed, difficult to conceive how our cotemporaries can argue that the Emperor of Russia has so much contempt for Europe united, and so small an amount of self respect, as, after giving up his claims and abandoning his *ultimatum*—to which he might have held—to refuse, for no assigned reason that we can gather, to evacuate Moldavia and Wallachia, which he has, over and over again, signified his readiness to quit the moment the question is settled. We are confident that the event will prove us to be accurate in stating that, the moment the note of the Four Powers is accepted at Constantinople, orders will be forwarded to Prince Gortchakoff, by telegraph, to quit the Danubian provinces without delay. We have every reason to hope that the Porte will at once accept the note in question, which completely assures the independence of Turkey; and in the event we may rely on seeing our prediction realized, that by the 10th of next month the last Russian soldier will have re-crossed the Pruth."

If it be so, England and France will come out of the affair with something more of reputation than has hitherto been reckoned upon. Russia has met with some reverses in Circassia, and has declared the coast from Naopa to Sukam-kale to be in a state of siege, in order to prevent the importation of arms. The Circassians had taken by storm the Russian fort, Charup kale.

There has been a fearful accident at the new Crystal Palace: a very lofty and moveable scaffolding, in process of construction, fell; ten men were killed and others seriously injured. It is supposed that some piece in the skillfully-constructed scaffold, had been insufficiently secured. The Dublin Exhibition is proving very successful. Over 10,000 persons visited it on the 15th, and £900 were received in addition to the season tickets. We have yet no analytical account of the New York Exhibition. A sneering notice in the *Times* elicited remarks in a clever London paper, from which this:

"Last week the *Times* devoted three articles to American subjects. The first was that sneering aggression on the Crystal Palace of New York, which we noticed, followed up two days later by a just and complimentary acknowledgment of the practical business-like attention to the diplomatic arrangements of the American government, and on Saturday there was an emphatic acknowledgment of the assistance given by the American government to our own in maintaining order and peace upon the most difficult of frontiers—no waters where fishermen of the two countries meet in rivalry. Perhaps if America deigns to weigh the opinions of the *Times*, she may set the compliments against the sarcasms, and find that there is a balance of tribute left for her after all."

DARK PLACES OF THE EARTH.

'Tis distance lends enchantment to the view—
Cashmere has been steeped in the colors of poetry. A very interesting letter from a traveler, who lately passed over the vast Himalaya amidst snow-storms into Cashmere, gives the following description of the state of the country and people:

"On the 10th of May I reached Cashmere, and without halting went on to the Lake; on my return to the city on the 13th, heavy rain fell, and the Jhelum rose in some places twenty feet; such a flood has not been known for twelve years; the water rushed like a cataract through the wooden bridges, at one of which I was delayed some hours from the water nearly reaching up to the arches, and I only got through at last by taking off the top of the boat, and making forty or fifty coolies get into it to sink it deeper in the stream. The people assembled in crowds to witness the passage of the boat, and the screaming of the coolies, the rushing of the water, and the excitement of the spectators, set off by the surrounding scenery, offered a tableau of much interest. It is as difficult to do justice to the beauty and magnificence of the country, as it is to describe the beggary and the destitution of the inhabitants. Ground down by the Maharajah and his subordinates, they exist oly for him; to themselves life must be a burden. From one end of the country to the other there is a cry to the English to take possession of it, and it is only the guards at the different passes which prevent the population emigrating *en masse*. Of course I except the Dogras, who are the favored class.

"One the first in wealth and prosperity, Cashmere is now at the lowest ebb in both, and all affect even worse poverty than they suffer under, for the very suspicion of being wealthy brings down judgment on the unfortunate individual. The consequence is, all adopt the garb of poverty, and speak with its language. Silver ornaments are unknown; and though Cashmere has been celebrated for the beauty of its women, even that has passed away; such a thing as a handsome woman is rarely seen. They have either been bartered for bread, or poverty and wretchedness have deteriorated their appearance, as it has debased their mind."

TREATIES ON THE SLAVE TRADE.

The parliamentary committee has reported on this subject. It is a compact and very painful document, of twenty-eight paragraphs, and exhibits the most shameless dishonesty and cruelty on the part of the wretched creatures forming the governments of Spain and Portugal. Twenty millions of dollars have been paid by the people of England to these governments to purchase co-operation in suppressing the slave-trade, and, as I suppose, a sum scarcely less has been expended by the British government with the same view, which would not have been needed had the two governments fulfilled their treaty obligations. The Report is sent herewith.

MISSIONARY CONFERENCE *of the Members of the various Evangelical Missionary Societies, established by Protestants.*

A circular inviting the principal supporters of missions to a conference, has been issued this week. It submits:

"The fact that a real unity in the fundamental truths of Christianity exists between the various evangelical Protestant churches, which differ in the details of church polity, is happily recognized and evidenced to a very considerable extent by the missionaries of these different bodies, and by the secretaries of the several missionary societies. But it must be evident to every thinking Christian, that there yet remains great want of unity among the body of supporters of Missions; and that the awakening a deeper interest in each other's plans, and a more lively sympathy for their mutual success would result in more prayer to God, and a more extended love for the souls of men.

"At the Conference of Christians of different nations, held in London, in 1851, a proposal to convene a Missionary Conference of the members of the various evangelical missionary societies, was hailed with an expression of cordial satisfaction; but unforseen circumstances have hitherto prevented its being carried into effect. The British organization of the Evangelical Alliance was invited to take the initiative in the matter; and they have arranged to hold a preliminary Conference, in connection with their own Annual Conference, at London, during the first week in October, of this year.

"It is, however, distinctly understood, that Christian brethren attending the preliminary Conference, will not thereby *pledge* themselves in any degree to the principles or membership of the Evangelical Alliance.

"It is proposed that this preliminary Conference should be conducted as follows:

"1. Devotional Exercises.

"2. Opening paper read, or Address given.

"3. Consideration of the best plan of preparing for, and conducting the Ecumenical Conference.

"4. Condensed view of the entire missionary efforts made by British Christians.

"5. Free interchange of sentiments on the intelligence thus given.

"6. Concluding devotional exercises."

The following brief view of the objects is presented:

"1. The promotion of a missionary spirit in the heart.

"2. The encouragement of mutual interest in, and prayer for, the plans of all engaged in the missionary cause.

"3. The manifestation of the real unity which exists between all evangelical Protestant churches.

"4. An interchange of sentiments for the promotion of the most effectual methods of conducting the missionary work.

"5. The circulation of authentic intelligence, comprising the entire efforts made by Protestants for the evangelization of the world."

The proposed method of conducting the Conference is, that it should consist of two kinds of meetings:

"1. Conference Meetings, consisting of—

"Devotional Exercises.

"Paper read, or Address given.

"Hearing what has been done.

"Considering the difficulties which have arisen.

"Considering the remedies which can be applied.

"2. Public Meetings—For the diffusion of intelligence of the entire exertions of Protestant Missionary societies in the various parts of the world."

This circular is signed by Joseph Angus, D.D., President of Stepney College (Baptist); William Arthur, Secretary of the Wesleyan Missionary Society; T. R. Brooke, Rector of Avening, Gloucestershire, who constitute a committee for arranging the Conference.

This idea will probably be adopted by Christian friends in the United States, and be worked with more practical effects than in England. It was a cherished idea of Williams, "the Apostle of Polynesia," that the societies should act in concert, particularly with reference to territorial distribution.

WESLEYAN METHODISM.

The Annual Conference has just closed its sittings. Unhappily, the proceedings have not indicated any improvement in the spiritual health of Conference. It is with the most painful regret that enlightened Christian men see that Conference is determined to maintain an unmitigated spiritual, and even material and social despotism. At one of the sittings Conference became silent and anxiously attentive, upon the announcement of a letter of resignation from Rev. G. Steward, of Glasgow, a minister who has long stood very high in the estimation of his fathers and brethren, both for his personal qualities and as an able minister of the new covenant. Mr. Steward assigns these reasons for his resignation:

"1st. He did not think church rights were fully met—that the foundation was not broad enough, deep enough, strong enough to support. 2d. A more liberal policy was called for, with an administration suitable to the times. 3d. He believed there was no artifice, no policy in his course, from first to last, but a loyal regard to his own honest convictions.

"It was agreed that a telegraphic message be sent, entreating Mr. Steward to reconsider his determination, and allow his name to be retained upon the Minutes, that he might have time for reflection, and for conversation with his brethren. To acquiesce in this proposal he evinced no reluctance; but on this only condition—that he should be at liberty to publish his sentiments on points on which the Conference is at issue with the Reformers. Were this granted he might remain; but if not, he feared he must persist in his resignation. Gladly as the Conference would have retained so great an ornament of their body, this was a privilege that could by no means be allowed; and, therefore, Mr. Steward retires, simply and purely *because, in the Wesleyan Conference, no man is at liberty to publish his opinions on the most important questions of church polity.*"

Thus the *Observer*, a paper of high character, published at Bradford, Yorkshire, where the Conference met.

Another case strikingly exhibits the spirit of the Conference. Mr. Walton, one of the preachers, of some literary reputation, had consented to become one of three adjudicators for a prize essay on "the pastoral office," his coadjutors being two distinguished ministers of other churches. On this matter it was proposed to put him to the question. Mr. Walton, however, stated, that if he had foreseen the views his brethren would have taken on this subject, he should not have given his promise to become one of the adjudicators on the prize essay on "the pastoral office." He had consented, and if he retired, it would, he believed, do more harm than by adhering to his engagement. He solemnly avowed himself really and truly a Wesleyan Methodist preacher, holding both its doctrines and discipline. Some discussion then ensued,—several members expressing their dissatisfaction with Mr. Walton's explanation. Mr. Rule thought Mr. Walton had placed himself in an unpleasant position, but he hoped that, at the next Conference, he would be found right.

While the least deviation from the disciplinary views of the Conference is thus visited, it is very remarkable that the obsequious and not very scrupulous organ of the Conference, the *Watchman*, was severely censured for an article remarking upon the moral delicquencies of a D.D. and former notability of the Conference.

Sixty-five thousand pounds has been raised as an Extension-fund; five thousand voted to needy circuits; one thousand paid to the Bible Society, toward the Jubilee-fund,—a decrease of over 10,000 members during the past year. The *Nonconformist* briefly remarks upon the Conference, and concludes that there are signs of the breaking up of the system, and also that—

"The Conference despotism is an offense to the age, and when outside spectators see the priestly phalanx quarreling among themselves about their own journal,—which, it seems, has been rather too severe upon the immorality of a fallen leader—listening to warnings of the corrupting influence of ministers of other denominations, refusing a distinguished preacher the liberty to publish his independent views, and holding the threat of expulsion over another for becoming an adjudicator on the prize essay on "the pastoral office," they may well be astonished at the assurance which believes in the maintenance of the system, and the delusion that identifies it with religion. The Wesleyan Reformers have not indeed stormed the citadel, but the malcontents within are saving them the trouble."

Your correspondent would claim here briefly to protest against a most unwarranted and rash imputation quoted from a Methodist paper, by *The Independent*, some time since. If your correspondent were bigoted, unjust and censorious toward any Christian society, he would hold himself utterly disqualified for corresponding with a religious journal which desires to speak the truth in Love. He has presented facts, painful indeed, but not without great sorrow and entire charity toward Wesleyan brethren, with many of whom he has lived, and still lives in free and affectionate intercourse, *though the preachers in England are extremely jealous of such Christian intercommunication.* The writer may be excused for adding one fact in proof of what he thus states: the last public exercise in which he engaged—and probably the last in this mortal life,—was to open a new

AMERICAN BIBLE SOCIETY.—The monthly meeting of the Board on Thursday last, was presided over by William B. Crosby, Esq. Among the letters from all parts of the world was one from Governor Brigham Young, of Utah. The Governor acknowledges the receipt of copies of the Scripture which had been sent to the seat of government for distribution, and asks for a further supply, which was granted.

Letters were received from Mr. Williams and Dr. Bridgman, in China, concerning the progress made in the revised translation; and one from Messrs. Bliss and Parsons, at Constantinople, who say—

"The work of distributing the Scriptures throughout the wide field entrusted to our care, has been carried on last year in the same manner as in former years. Small depots are maintained at all our missionary stations. These are supplied from what may be called the CENTRAL DEPOT at the capital, and in their turn supply the numerous colporteur and native helpers, who carry it to more distant places.

"From this central depot have gone out during the year more than ten thousand copies of the Word of God with other religious books and tracts in the various languages used in this quarter of the world.

"How many have been sent from Smyrna, which, till quite recently, has been another centre of distribution, we cannot tell. Every where the books, and especially the Bibles issuing from our press, are received with increasing freedom and gladness.

"The old cry, that "Protestant Bibles are corrupted copies," is now seldom heard. The priests even make no secret of having and using them, and they and their flocks are more and more ready to confess that they must follow the word of God wherever it leads. We may add the interesting fact that four hundred copies in the Ararat dialect have been sent from Constantinople into Russia during the period under review.

"Particular mention should be made of the large Protestant book store, established in a very conspicuous locality in the very heart of this city. It might be called "*The Bible House of Constantinople.*" On its shelves are found copies of the Scriptures in 24 different languages. The experience of more than a year has shown the great utility of such an establishment for attracting attention to our books, and so to the truths they contain. This Bible House is becoming quite a centre of attraction and place of resort."

A grant of 100 dollars was made to the Reformed Church to purchase Arabic Scriptures for their mission in Syria; and an appropriation of $3,000 was made for a new edition of the Armeno-Turkish Scriptures.

GENERAL ASSOCIATION OF NEW HAMPSHIRE.—The annual meeting was held this year at Littleton, among the White Mountains. Rev. Jacob Scales moderator; J. Page and R. Case, scribes. The opening service by Rev. Amos Blanchard, of Meriden, and in the evening by Rev. Mr. Lee, of New Ipswich. The correspondent of the *Puritan Recorder* says:

"Rev. S. Vail represented the Old School Presbyterians.

"Rev. David Eastman appeared in behalf of the General Association of Massachusetts.

"Rev. S. R. Hall made a report of the churches of the General Convention of Vermont.

"Rev. B. F. Parsons represented the Presbyterian and Congregational Association of Wisconsin This body is of recent origin. With reference to the Congregational churches, it is merely a Congregational Association; to the Presbyterian churches, it is but a Presbytery. The proportion of Congregational churches to the Presbyterian churches, represented in this body, is as two to one. This amalgamation of isms, has operated with the happiest results, and is exceedingly satisfactory to both parties.

"These Christian salutations, from such great and venerable and distant bodies, partake in a high degree of the sublime. They are not mere form. They come like the harmonies of heaven from hosts multitudinous; and, though from different choirs, blend sweetly and joyously, in these heavenly places in Christ Jesus.

"No pastors have died during the year. There is an increased attendance on public worship There is harmony in the churches, and an increasing degree of permanency in the ministry. A large number of meeting-houses have been repaired and remodeled, furnishing thus greater attractions to the house of God.

"The whole sum raised in the State for the cause of Home Missions, is $10 461 21, which is $2,564 71 more than was raised the year before. Of this sum $6 880 06 were raised for the N. H. M. Society, and $3,580 57 for the West. A surplus of $500 was paid to the Parent Society, making in all for the A. H. M. S $4,080,57. The whole amount of legacies received is $3,066,88; viz: $675 for the N. H. M. S, and $2,391 88 for the A. H. M. S. More has been raised during the year for Home Missions exclusive of legacies and payments from the Permanent Fund, by $1,891 58 than ever before many one year.

"Forty seven missionaries have been in commission during a part or whole of the year, and forty-nine churches and congregations have enjoyed the benefactions of the Society. Two churches have become independent of aid during the year."

The new church for the use of Rev. Mr. Speer, as a missionary to the Chinese population of San Francisco, is about to be commenced. A subscription of some $20,000 has already been secured for it. It is an interesting circumstance, connected with this enterprise, that among the most liberal donors were some of the resident Chinamen.

Rev. J. L. Shuck, who has been a missionary to China for seventeen years, has resigned, and accepted an appointment from the Baptist Missionary Board at Richmond, to serve as a missionary to the Chinese in California, and will soon enter on his duties.

WANT OF LABORERS.—The English Church Missionary Society has a large surplus of funds and a sad deficiency of laborers. It desires to send forth forty new missionaries last year, but could obtain only a small part of them; they now need more than forty for India alone. They pledge themselves to send out "*any number* of true hearted missionaries, who may appear called of God for the work."

LIBERIA.—The Newark *Daily Mercury* says that Rev. Mr. Rogers, a worthy member of the Church in Perth Amboy, is making preparations to visit Liberia, with the view of examination as to the soil, climate and its desirableness as a place of residence for the colored population. The examination that Mr. Rogers will make, and the report that he will bring back, will be regarded as entirely reliable by his brethren.

A MODEL CHURCH.—We have just received a donation of $100 from the church of Rev. Mr. Coan, at Hilo, Sandwich Islands, with a letter which we shall publish in the next *Record*. Mr. C. says, this is a part of $2,000 which that church has contributed to benevolent objects during the past year, and in course of which time 400 members have been added to the church. Surely, there is encouragement to labor for the heathen.—*Bible Society Record.*

REVIVAL IN CONCORD, N. C.—A letter in the *Watchman and Observer*, of Richmond, dated Aug. 22, says:

"Dr. Baker passed through Charlotte last Thursday night and preached for us. He had just left Concord, where he had been preaching a week or ten days; and he said it was the most interesting meeting he had ever attended. There were a hundred and eighty inquirers. Of the conversions, three-fourths were men, among whom are some of the most influential in the community. A number of young lawyers are brought in, some of whom it is expected will turn their attention to the ministry."

The Church Extension Committee of St. Louis, have invited Rev. James A. Paige, late of Princeton Seminary, to take charge of the Park Avenue church of that city, of which Rev. Mr. Farris formerly had charge.

MENDI MISSION.—Mr. Brooks writes that he has become acquainted with a tribe of the Mendi nation, living back of the colony of Liberia, who observe the Christian Sabbath. "By visiting that colony, for the purpose of trade, they have received and carried the custom of Sabbath-keeping home with them, and now they say the whole tribe work six days and rest on the Sabbath. A violation of this rule is punished by fine. Two of this tribe have been with me a few days, from whom I learned these facts, and that the habit is so strong that neither of the men had missed their reckoning, although they had been traveling for many weeks among a Sabbath-breaking people.

Rev. W. F. Broaddus, late of Kentucky, has accepted the call as pastor of the Baptist church in Fredericksburg, Va. He expects to open also very soon in the same place, a seminary for young ladies.

The annual report of the Ceylon Mission, just received, says the number of persons admitted to Christian fellowship is twenty-eight, and there are candidates for the same privilege at nearly all the stations.

CINCINNATI.—The Central church and congregation of this city have invited the Rev. J. A. McClung, of Indianapolis, to become their pastor. Many of the secular papers have prematurely announced his acceptance. It is not yet known what may be his decision, though it is hoped we may soon have him among us. The position is a highly important one, whether considered by itself or in relation to this great and growing city.—*Presb. of the West.*

The Scotch citizens of Boston have made arrangements to bring to this country from Glasgow, Rev. Mr. Muir, one of the most talented and eloquent ministers of the Free Church of Scotland.

Rev. Gilman Stone was ordained to the work of the Gospel ministry in Winchester, Ohio, on the 3d ult.

Rev. John H. Merrill, late of Pembroke, N. H., was installed as pastor of the Congregational church in Tamworth, N. H., on Wednesday the 17th ult.

The First Baptist church in Trenton, N. J., lately made vacant of a pastor, by the removal of the Rev. E. E. Green to Poughkeepsie, N. Y., has invited the Rev. Duncan Dunbar to become pastor. He has accepted the call, and will at once enter on the duties of his office.

HAMILTON.—An interesting meeting was held in Knox's church, Hamilton, previously to the departure of the Rev. George P. Young, lately appointed second professor of Divinity in Knox's college, Toronto, when a purse containing the sum of £113 was presented to Mr. Young in behalf of the congregation as a testimony of their affection and esteem.

ERECTION OF THREE NEW CHURCHES BY ONE INDIVIDUAL.—On Monday the 18th July, the interesting ceremony of laying the foundation stones of new churches took place at Cowick, Pollington, and Hensall, near Snaith. A parsonage-house and school-room are to be erected near to each church. The three churches are to be built at the sole expense of the Right Hon. Viscount Downe.

Rev. W. C. Duncan, editor of the South Western *Baptist Chronicle*, is now in Philadelphia, soliciting aid toward the erection of a new house of worship in New Orleans. The Philadelphia *Chronicle* says Mr. D. meets with encouraging success. The cost of the erection is estimated at forty thousand dollars.

An undertaking has been begun in England, in which the co operation of Americans is solicited. It is to raise the sum of $5,000 for the benefit of the poor persecuted Madiai, who are now in exile, and in want. In England it is proposed to confine the contributions to a penny each; in this country there need be no such limit. Rev. Dr. Baird or Anson G. Phelps, Jr. Esq. of this city, will receive donations.

On the 9th inst., by a council called for the purpose at Williamsfield, Mr. George Smith was ordained as an evangelist to the work of the Christian ministry. The public exercises were as follows: Invocation and reading of the Scriptures by Rev. E. J. Comings, of Gustavus; prayer by Rev. J. L. Turner, of Greene; sermon by Rev. E. B. Chamberlin, of Wayne, from the text: "Make full proof of thy ministry."

The installation of Rev. C. Eddy and the ordination of P. M. Bartlett were solemnized in the Congregational church, Lanesborough, Tuesday, 23d inst.

QUINCY, ILL.—We are glad to see from the letter of our New York correspondent, that Rev. J. D. Potter has decided to settle in this place, and to labor in connection with the First Congregational church.—*Cong. Her.*

Mr. T. B. Rogers, of the First Baptist church, Geneva, N. Y., was ordained to the ministry, July 29. Bro. R. and his wife have received appointments from the Board of the Home Mission Society as missionaries to the Chippewa Indians in Minnesota Territory.

NEWARK, N. Y.—Mr. J. G. Babin was ordained as an Evangelist, at West Newark, N. Y., on the 10th ult., by an ecclesiastical council. Introductory prayer by Rev. R. S. Egleston, of Moravia; sermon by Rev. P. Bates, of Virgil, from Ezekiel 22 : 30; ordaining prayer by Rev. S. C. Wilcox, of Owego.

Letters received by the steamer Europa, bring intelligence of the late dangerous illness, at Milan, of the Rev. Dr. Phillips, of this city, pastor of the First Presbyterian church, Fifth Avenue, who has been for the past three months traveling in Europe for his health. He has been quite low with a fever contracted at Rome; but at the time the steamer sailed, he was slowly recovering.

Some eighteen years ago Romanism was the only religion tolerated by law in Texas. Now it has 30 churches, 25 priests, 6 literary institutions, and an estimated population of 30,000; while Protestantism, which eighteen years ago was illegal, has 27 church communicants, i.e., 12,000 Methodists, 8000 Baptists, 6000 Presbyterians, 1000 Episcopalians, and about 30,000 adherents among the population.

The first meeting of the Bible Society in Constantinople has been held. Lord De Redcliffe presided and spoke; Mr. Brown, of the American Legation, succeeded him in the chair.

Rev. William Clements, son of A. W. Clemens, of Wheeling, Va., in company with his wife, left that city on Tuesday, for the island of Corsica, Africa. He goes out as a missionary, dispatched by the Presbyterian Board of Missions.

Mathew Hale Smith has recovered his health, and thinks of resuming the ministerial office. He now professes great regard for the Baptist denomination.

Rev. Mr. Bennett's church-building in East Cambridge is being enlarged by an extension of 16 feet, and the erection of a spire.

SHANGHAI.—Mr. and Mrs. Bridgman arrived at Shanghai on the 3d of May. About two weeks after, regards the case of Mr. Parker, the committee by Messrs. Bridgman, Culbertson and McClatchie, the return of Bishop Boone being expected within the present year. "With regard to the rebels in Nanking," he says, "no mortal knows what to expect. But one thing I regard as certain. There will soon, probably very soon, be a call for scores of missionaries.—*Miss. Herald.*

MARLBOROUGH.—On the 31st of August, Mr. Levi A. Field was ordained as pastor of the Union Congregational Church and Society in Marlborough, Mass., and the new house of worship, recently erected, in place of one burned, was dedicated at the same time. Dedicatory prayer by Rev. D. R. Cady of Westborough; sermon by Prof. A. Phelps of Andover, from Ps. 51 : 12, 13; ordaining prayer by Rev. B. R. Northrop, of Saxonville; charge by Rev. A. Ely, D.D., of Monson.

HYMN.

BY REV. W. S. THAYER.

A brighter sun illumes the skies
Where storm and tempest swept along;
From barren wilds sink down the vernal sun dies,
There oft ascends a sweeter song.

So on the temples' ashes here,
Where long we gazed with tearful eye,
But now with joyous hearts appear,
We see a fairer temple rise.

Great God! "We own the sentence just;"
Gain gathers from our earthly loss;
It brings us to a humbler trust,
And magnifies the glorious cross.

And now to thee we consecrate
This house and altar we have built;
Here may the trembling sinner wait,
To learn of Him whose blood was spilt.

Long may this sacred temple bring
Thy people here in willing bands;
To train their deathless souls to sing
In better "house not made with hands."

A.

LITERARY INTELLIGENCE.

WITHERELL.—"The Law and the Testimony. By the author of the Wide, Wide World, Dig farther and thou shalt find more." Published by Robert Carter & Brothers. 8vo, pp. 840. We copy from the preface:

"This big book is not another book of reference; nothing less. It is no concordance of subjects, no collection of beauties. It has not its fellow in the market; or if it have, it is a fellow that nobody knows. It is a gathering of facts for the purposes of induction. It is a setting together of the mass of Scripture testimony on each of the grand points of Scripture teaching; in the hope that when the whole light of the scattered rays is flung on the matter, the truth may be manifest. In their ordinary arrangement, the Bible forces may said to charge in "dispersed order;" here they seem to stand as in the old Macedonian phalanx, shoulder to shoulder, with their shields locked. Certainly the phalanx order would never have done the Bible work. But it may have its own proper ends."

WEED.—"Faith and Works; or, the Life of Edward Weed, minister of the Gospel." 12mo, pp. 305. With a portrait. A fitting memorial of one of the truly "excellent of the earth," made up chiefly from his own letters and journals.

WELL-SPRING.—"Water from the Well-Spring, for the Sabbath Hours of Afflicted Believers; being a Complete Course of Morning and Evening Meditations for every Sunday in the Year. By Edward Henry Bickersteth, M.A., Rector of Hinton Marsell, Dorset." Published by Robert Carter & Brothers, 12mo, pp. 254.

THE SOUTH.—"Summer Stories of the South. By T. Addison Richards." 12mo, pp. 255. Published by Lippincott, Grambo & Co., Philadelphia. Sold by John Wiley.

MESSIAH.—"The Sufferings and Glories of the Messiah: an Exposition of Psalm xviii, and Isaiah lii, 13—liii, 12. By John Brown, D.D., Professor of Exegetical Theology to the United Presbyterian Church." 8vo, pp. 352. Carter & Brothers, publishers, 285 Broadway.

SUNDAY-SCHOOL.—Alice and Bessie; or, Growth in Grace." With cuts. 18mo, pp. 160. Published by the Am. Sunday-School Union.

CHOATE ON WEBSTER.—"A Discourse delivered before the Faculty, Students, and Alumni of Dartmouth College, on the day preceding Commencement, July 27, 1853, commemorative of Daniel Webster." By Rufus Choate. Published by James Munroe & Co., Boston. Sold by J. Wiley. 8vo, pp. 100.

DEFENSE OF SLAVERY.—"The Pro-Slavery Argument, as maintained by the most distinguished writers of the Southern States; containing the several Essays, on the subject, of Chancellor Harper, Gov. Hammond, Dr. Simms, and Prof. Dew." 12mo, pp. 490. Published by Lippincott, Grambo & Co., Philadelphia. Sold in New York by John Wiley. We presume this enterprise rests chiefly on southern support; but it would have aided the Abolitionists twenty years ago, could they have been enabled to present all these things to the people of the North, as proof that there is a great question on the merits of slavery. In the essay of "Dr. Simms" occur two remarkable statements:—"It may be stated here with perfect safety, that the greater number of southern mulattoes have been made free, in consequence of their relationship to their owners," p. 238; and—"For the sake of the African world, it is to be regretted that, instead of abolishing the slave trade, the nations had not contented themselves with regulating it." p. 266, note.

FRENCH.—Fasquelle's French Reader. "Translation, Composition, Conversation. The Colloquial French Reader; or, Interesting Narratives in French; for Translation, accompanied by Conversational Exercises, with Grammatical and Idiomatical References to Fasquelle's New French Method, and a copious Vocabulary." By Louis Fasquelle, LL.D., Professor of Languages in the University of Michigan. 12mo, pp. 259. Newman & Ivison, publishers.

MAINE LAW.—"Mapleton; or, More Work for the Maine Law." By Pharcellus Church, D.D., author of "Philosophy of Benevolence," prize essay on "Dissensions," "Antioch," &c. Fourth edition. 12mo, pp. 432. Published by Lewis Colby & Co., 122 Nassau-street.

HOPPER.—"Isaac T. Hopper; a True Life. By L. Maria Child." 12mo, pp. 493. Published by John P. Jewett & Co., Boston; Jewett, Proctor & Worthington, Cleveland; and Sampson Low, Son & Co., London. With an admirable portrait of the old Philanthropist and Hero. Mrs. Child enjoyed great advantages for collecting materials for her biography, from a long residence in the family of Mr. Hopper, and she has made it one of the most attractive works of the class to which it belongs—hardly yielding to the autobiography of Franklin himself.

ANTHON.—"A Manual of Greek Literature, from the earliest authentic periods to the close of the Byzantine Era." By Charles Anthon, LL D, Professor in Columbia College. 12mo, pp 580. Harper & Brothers, publishers. A course of historical and critical lectures are here condensed, embracing the most important results of modern learning.

J. A JAMES.—"Christian Progress; a Sequel to the Anxious Inquirer after Salvation directed and encouraged." By John Angell James. 18mo, pp. 180. Published by Merriam, Moore & Co., Troy, and sold here by Carter & Brothers, and M. W. Dodd.

WOODWORTH.—"Wonders of the Insect World with Illustrative Engravings." By Francis C. Woodworth, editor of the "Youth's Cabinet." 12mo, pp. 336. Published by Phillips, Sampson & Co., Boston, and D. A. Woodworth. New York.

ITALIAN.—"LORENZO BENONI; or, Passages in the Life of an Italian. Edited by a friend." 12mo, pp. 381. Redfield, publisher.

FOX.—"A Brief Memoir of the Rev. Henry Watson Fox, M.A., of Wadham College, Oxford; Missionary to the Zeloogoo people, South India." 18mo, pp. 281. With a handsome engraved portrait. Published by the American Sunday School Union. Abridged from the larger work of Rev. G T. Fox. So bright an example of missionary zeal and devotion should be presented to the youth of the United States, through Sunday schools and Bible classes.

MONTHLIES.

"Harpers'" comes out this month with a deluge of pictures. The country owes a debt for the leading article, a description of "Arlington House," the mansion of Mr. George Washington Parke Custis, the grandson of Mrs. Washington and adopted child of the General. It was a deed of patriotism to preserve and diffuse such fine engravings of 25 of the articles preserved at Arlington as memorials of the Father of his Country. The "Cruise among the Cannibals" is well delineated. Mr. Abbott continues his devotions to Napoleon Bonaparte, now become sickening to good taste as well as treacherous to political justice. He has also an embellished article entitled "Napoleon and Josephine XIV," concerning which one of our exchanges says:—

"We are at a loss which more to admire, the taste Mr. Abbott displays in using materials collected by French authors or the lamentable ignorance he displays of French history whenever he trusts to himself. The article is full of blunders. For instance, Mr. Abbott makes the Duchess of Burgundy die at *Marly*! She died at Versailles. Mr. Abbott makes the Dauphin die at *Marly* three weeks *after* the Duchess and Duke of Burgundy! The fact is, he died at *Meudon*, nearly a year *before* them. He died April 14, 1711; the Duchess, February 12, 1712; and the Duke, February 18th of the same year. Of these three deaths, all of which Mr. Abbott fixes at Marly, for the purpose of making a point by in sinuating that they were poisoned, but one took pla ce there."

A curious case has arisen out of the practice (essentially indefensible in it self) which "Harpers" has always maintained, of p ublishing selected articles without giving any cred it or any intimation of the source whence they are taken. In this practice it has scrivilely copied the custom of the English magazines, nearly all of which are in the constant habit of appropriating in this way ever so many choice articles from American publications. Harpers' is now will come up with for falling into so mean a precedent; for it has unawares appropriated an article which appeared only three months ago in Putnam's, where it is protected by American copyright. The act of Congress allows the person whose copyright is violated to recover damages at the rate of fifty cents for every copy wrongfully published; and the cover of Harper's boasts of an edition of 125,000 copies, the penalty incurred by the blunder will be the pretty little sum of sixty-two thousand five hundred dollars! How it happened is thus explained in the *Daily Times*, the editor of which is understood to have a literary desk at Harpers':—

"The article in question was copied from *Eliza Cook's Journal*, a London weekly publication, in which it appeared without any intimation of its having ever appeared in any American periodical, or of its being the legal property of any body in America. The Editor of *Harpers' Magazine*, who gave it into the printers' hands, happened to be in Europe when the June number of *Putnam's Monthly* was issued; and to this circumstance his ignorance of the fact of it having appeared in that work, was due. Of course, from this statement, every person will see at once that the appropriation of the article was an accident,—involving no blame on the part of the HARPERS, inasmuch as there was no intent to use Mr. PUTNAM'S property, or to trench upon his rights in the slightest degree. * * No one, moreover, at all conversant with the law of copyright will for a moment suppose that the copyright of a magazine, as *a whole*, will prevent the copying of any portion of its contents. If Mr. PUTNAM had copyrighted *Uncle Bernard's Story, to nomine*, then the Harpers might be liable to prescribed penalties for having copied it accidentally; but as this is not the case, we presume that they have committed no greater breach of law than of morality. * * * * * * Mr. Putnam, we presume, is scarcely prepared to brave the public scorn and ridicule which would follow his pushing for a fortune in the way suggested by the *Evening Post*. Levying black-mail, whether under legal forms or otherwise, has not yet become a reputable practice in the respectable business circles of this or any other country."

We do not think this a very respectable way of getting off. The law of copyright is as clearly violated, by taking an article of a magazine, as it would be by publishing a chapter of a book. It is in fact destroying the very object of a copyright, to transfer the articles into a rival publication of the same sort. Our American law differs radically from the English, in not recognizing the existence of copyright as a natural right; it therefore protects no claims of this kind which is not brought strictly within the terms of the act of Congress; but where the legal requirements are complied with, its protection is more effective and its penalties are more rigorous. It violates no right to copy foreign articles, but it violates good manners not to give due credit for them.

The attempt in the closing paragraph, to bully Mr. Putnam out of an attempt to vindicate his rights, is singularly bad manners, and worse policy. The proper course of Harpers' should have been, to hasten and make the honorable amends, both privately and publicly, with an acknowledgment of the error of the practice into which it had been drawn by following bad English precedents, and a promise of scrupulously correcting its future conduct in this behalf.

"Putnam's" continues to increase in value as the froth is blown off. We only object to the article entitled "Curiosities of Puritan Literature," on the ground that no other class of persons except the children of the Puritans allow themselves to take delight in the amusement of rehashing the foibles of ancestors whom they have reason to venerate. The Quakers do not tell the current funny stories about George Fox, nor the Methodists those about Wesley, nor the Episcopalians those about Laud and Charles II. We do not hope to correct this bad habit of the sons of the Puritans—not even by referring to the bad box into which one of the sons of old Noah got himself by a like act of irreverence. In fact, the Puritans were so much a class by themselves, and so above all others, and have done so much good in the world, that there seems to be a sort of necessity for allowing poor human nature the depraved indulgence of laughing at its own caricatures of their errors, or of the expedients to which they were driven in founding and maintaining a Christian commonwealth in the wilderness.

COLLEGES AND SEMINARIES.

Madison University, N. Y.—Commencement Aug. 17. Graduating class, 9; honorary A.M. on 14; D.D. on 6.

On Sunday, Prof. E. G. Gallup was ordained; sermon by Dr. Eaton; in the evening Dr. Baron Stow preached before the Society of Inquiry.

Monday, there were interesting exercises connected with the contemplated departure of Mr. Knowlton, of the theological class, on a foreign mission. Literary address in the evening by J. S. Hoshaton, Esq., and poem by Rev. J. D. Phelps, of New Haven.

Tuesday, sermon before the Education Society by Dr. Hodge, of Brooklyn; and in the evening an address to the Alumni by Dr. Armitage, of New York. The correspondent of the *Chronicle* says:

"His subject was 'The Progressive Evangelical Pulpit,' and was discussed in a very able manner. It showed a vivid imagination, singular command of language, and contained many passages of great power and beauty. During its delivery the speaker was often and vociferously applauded. But if we rightly understand him, we must be permitted to protest against not as few of its sentiments, and to express a doubt whether such a pulpit is truly needed, and would be greatly useful."

On Wednesday, Dr. Taylor, the president presided and conferred the degrees. Of the performances the same writer says:

"The author of the piece 'Wilberforce' was very warmly applauded, partly because he is a colored young man, whose character and conduct have won for him high esteem, and partly because his performance was replete with just and noble sentiments. In the afternoon, an inaugural address was made Prof P. B. Spear

"Prof. Turney has resigned his place as professor of Biblical Criticism and Interpretation, and efforts are making to obtain a successor. I am happy to say, in closing, that the condition of Madison University was never more flourishing, and that its prospects were never brighter than they are now."

On Thursday was the anniversary of the theological department—graduates 4.

Oberlin College, O.—Commencement last week Ten young ladies graduated from the four years' Young Ladies' Course; the graduating College Class numbered 8, and the Theological Class 8. The reports of committees as to the past year were all favorable; as, although the numbers in attendance have been greatly augmented, yet offenses requiring discipline have been fewer and less aggravating than formerly." The report on the $100,000 endowment fund gives the following results:

"Whole amount either collected or secured on real estate, the principal remaining in the hands of the subscriber, $72 230 88. More than half of this is invested at eight per cent., the balance chiefly at six—a part at seven.

"The total number of Scholarship certificates thus far issued is 1231. Besides these, arrangements have been made by part payment on other pledges, so that 178 pupils have been temporarily admitted to receive tuition.

"Of 1231 scholarships issued, 1065 are perpetual; 232 are for 18 years, and 710 are for 6 years.

There are pledges enough to complete the fund, if they shall be promptly paid, and the college is for the first time *out of debt*.

Andover Seminary.—The *Presbyterian* of Philadelphia, which assists good old Dr Dana in taking care of the theological seminary at Andover—kindly suggesting the supposed lack of service of the two respectable Boards, whom the law has appointed over it—has learned from a correspondent a new cause of alarm in regard to that venerable institution; no less than a confederacy among the heirs of the benevolent persons who founded the institution, to bring a lawsuit against the trustees for the recovery of the whole funds of the seminary, on the allegation that the professors have departed from the style of orthodoxy which they are bound by the charter to teach.

"It is said that these heirs intend, before they bring the question before the courts, to join in a mutual pledge, that if they succeed, the funds shall not revert to their private use, but be committed to a new board of trust, who shall faithfully administer the will of the founders. In such a question should indeed come before the courts, it will cause no small agitation in New England."

Strikes.—The London *Weekly Dispatch* of August 14, treats of the present "industrial revolution," and calls the "storm of strikes" an epidemic, reaching all classes of workmen, "the well paid, the ill paid, the skilled and unskilled, those whose trades are in demand and sill, plowmen of Devon, spinners of Lancashire, dock laborers of London, sailors and soldiers;" and this too at the very time when "living is cheap and easy, and the means of comfort unusually abundant." To treat the whole as an unreasoning impulse, "crazy and ruinous wrong-headedness." It says:

"If it succeeds, it must raise to the working classes, the principal consumers, the price of all foreign and coting agains ware ; and all those strikes are essentially to benefit the foreign capitalists to sacrifice the profits in one direction, they must make up the loss by greater economy of wages, which means less work, in another."

The fallacy lies in the last explanatory clause, that "greater economy" means "less work." The experience of this country is the reverse of this—the necessity of greater economy in consequence of the high rate of wages, leads to as much more contrivance and skill, that the cost of production has declined with the rise of wages in almost every branch of business.

Hawaiian Statistics.—From the reports of H. H. Majesty's Ministers, we glean the following statistics, for the nine months ending Dec. 31st, 1852.

Gross amount of revenue,	$231,169 45
" " disbursements,	221,282 78
Foreign imports,	68,699 72
Internal commerce,	22,965 14
" taxes,	38,117 99

POST-OFFICE.

During nine months 24,940 foreign letters have passed through the post-office, giving an average of 2,770 per month.

From the U. S. and Europe,	7,905
From all other countries, (estimated,)	2,000
Forwarded to U. S. and Europe,	12,035
Forwarded to all other countries,	3,000

Of inter-island letters, the postmaster has received about 1,000 monthly, and forwarded about 800 monthly.

The receipts exceeded the expenditures of the Post-office Department, $667 88.

EDUCATION, 1852.

Protestant schools in all islands,	314
Catholics " "	92
Scholars in Protestant schools,	11,774
" Catholic "	2,174
Amount expended for teachers' wages,	$16,427 46

Besides the common schools supported by government there are 15 private schools, only one of which, (Lahaina luna) however, is supported by government.

The government supposed to have been expended for educational purposes on the Hawaiian Islands, during 1852, 854,000. Average cost of each scholar is $1 65 in the public schools.

GENERAL ITEMS, 1852.

Number marriages by Protestant clergymen,		991
" "	Catholic "	428
" "	Mormon "	74
" births,		1,859
" deaths,		1,628
" Protestant clergymen,		31
" Catholic "		13
" Mormon "		4
" foreigners naturalized,		74
" of America,		29
" of Great Britain,		14
" of all other nations,		31

[*The Friend.*

Australia.—By the attention of a friend, an emigrant from this city to Australia, we have a small file of the daily papers published at Melbourne, the *Herald* and the *Argus*. They are both excessively crowded with advertisements, giving a strong impression of a high state of commercial activity. Material interests, wants and supplies, seem to be the entire staple of business. The papers are made up in the quarto form, eight pages, with one extra half sheet, or sheet for advertisements. Each paper gave, on the 20th of May, a summary statement of the general condition of things in the colony of Victoria. That of the *Herald* is short, making only three columns; while the *Argus* gives nearly ten columns, written with a degree of clearness, force, and correctness of language, not surpassed by any newspaper writing in the world. Both agree in the main facts and counsels given. The gold is abundant, and pays for digging—little more. The cases of extra luck are few. Mechanical labor is in great demand—headwork little called for; and those who have nothing but the latter are in great misery. The winter was just commencing, and many thousands were in tents, crowded and sickly, with a dismal hope for the season. The high price of building materials—bricks at £12 per M., and masons at £8 a week, with board—that few substantial houses are erected; and of those that are undertaken, the *Herald* says—"They are not proceeded with as fast as might have been expected, and this circumstance causes a good many parallels to be drawn between American and Australian enterprise—not generally very favorable to the latter." A public meeting had been held at Melbourne, to devise measures for the relief of the homeless and shelterless immigrants, and £1300 was subscribed on the spot. The Wesleyans were building a shelter for their brethren; and some other sects were imitating the example. The price of land in Melbourne is enormous—as high as £210 per foot frontage having been given for a tolerably central location, by no means the best in the city. Private houses in the suburbs may be safely reckoned to produce ten times the rental of similar houses in the environs of London." Wooden cottages, within a mile or two, rent for "about a pound per week per room."

The arrivals at Melbourne in April were 12,292 persons, and the present population of the colony is estimated at 230,000. The arrivals since Jan. 1 to May 15 were 42,217; departures, 18,857; balance, 18,460. At the close of 1851, the population of the colony of Victoria was 95,000. At a late government sale, land for cultivation within a few miles of the city brought £40 to £50, and some £75 per acre, and at a distance of twenty miles £8 to £12. The *Argus* pleads for a large quantity of public lands to be thrown into the market, to meet the pressing exigency, "as an outlet for the oppressive numbers crowded and still crowding into the city; but this is precisely what the government cannot be induced to do." Such brutal and cruel stupidity in the Governor is only equalled by the criminality of the British government at home, in keeping such interests at the disposal of one so utterly unfit for the station.

There are about 60,000 more males than females in the colony. Great and even enthusiastic expectations are cherished of a speedy change in their political condition, under the new charter just granted to the colony, although it is admitted that the candidates for the new "independent legislature" are not generally the men to inspire the highest hopes as to their competency. But time may remedy this—especially if England will send out one good governor. The *Argus* talks strongly of the necessity of ample concessions, as the only alternative of speedy declaration of independence; but this step is postponed now to an indefinite period by the feeling of loyalty and dependence so generally pervading the new immigrants from England.

GENERAL NEWS.

Maine Law in Maine.—The noted John Neal, of Portland, has made a bid for public favor in certain influential quarters, by the publication of a letter over his own signature, declaring that the Maine Law was quite inoperative and even hurtful. He declares that

"At this moment—and it has been growing worse and worse every day since the first three months were over, when people were blinded by its presumption, or frightened by its rashness—there is more intemperance and more drinking in this city and neighborhood, and probably throughout the whole State of Maine, with here and there a doubtful exception, than there has been at any other time for twenty years."

And he adds, in corroboration and explanation, that

"Young men have banded together to evade the law. Travelers have brought liquors with them to our public houses. Children carry liquor flasks about with them; and bottles are made in the shape of Bibles, so bound as to deceive the eye."

It is difficult to see how this last statement is to be reconciled with the first. The law must have annihilated the grog-shops, or these arts would not be resorted to for obtaining liquor. Neal Dow has replied, re-affirming the well-known facts, and testimonies respecting the result of the law—quoting the annual report of the Mayor of Portland—the same man who was elected in opposition to Mr. Dow. The mayor gives the reduction of paupers from 252 to 146, of poor families one-third, of commitments to the House of Correction from 58 to 13, to jail from 279 to 63, of indictments from 17 to 1, of commitments to the watchhouse from 435 to 160. Mr. Dow says:

"Such exclamations are so notoriously false, that never has any one been bold enough to publish them over his own signature, until Mr. Neal did it; and the wonder among the people of Portland is excited, not that he should have made such statements as that by his bold effrontery in making them, he has no hesitation in appealing to the Rev Mr Chickering and every other member of the High-street church, to which Mr. Neal belongs, upon the declaration that his statements upon this subject are entirely, unqualifiedly and notoriously untrue.

"During my late tour through the eastern and northern parts of the State, I could not learn that there was to be even grog-selling, where it exists at all, as carried on secretly, and in large districts of country, it is extinguished; and everywhere a marked improvement is seen in the condition of the people, as acknowledged by all unprejudiced persons whom I met even in the frontier towns, such as Eastport, Calais, Hodgdon, Houlton and Presque Isle—intemperance is very greatly diminished."

Power of Nations Compared.—The *Anti-slavery Standard* tells a story of a gentleman of this city, who was traveling on the Erie railroad, when his suspicions were awakened that a bright-looking mulatto servant-girl in the car was a slave. He made inquiries and found she was a slave in Missouri, and was desirous to be free.

"The mistress and her slave left the cars at Horseheads, six miles above Elmira, where the father of the former, C. A. Underhill, Esq., resided. Our friend went on to Elmira, where he soon made such arrangements as were necessary to protect the clandestine removal of the girl and bring her before a competent magistrate by *habeas corpus*. The proper writ having been issued by Judge Thurston of Elmira, the girl was brought before the court on the following morning. The case, managed by the Judge, it appeared that she was the slave of a Mr. Barber of Missouri; that she had been hired of her master for a year by a Mr. Warner, with whose wife she had come to the North; that she was well treated at home and earnestly desired her freedom. Judge Thurston informed her that she was legally free, having been brought into this State by her owner or his representative, and that she was being a fugitive from labor, such as the Constitution describes. She said that the thing that made her hesitate about staying at the North was her promise to her mistress that she would return to Missouri. Her friends reminded her that that promise was made under duress, and therefore was not binding. After considerable discussion of the rights and obligations of the respective parties, in which Mr. Underhill, the father of the temporary mistress, took part, the girl announced that she decided to take twenty-four hours to make up her mind; and that, meanwhile, she would stay with those friends at Elmira who had interested themselves in her behalf. Less than twenty-four hours sufficed to bring all the white and colored friends, among whom were several fugitives who had tasted both the bitterness of slavery and the delights of freedom, sullied even to Lowell and Parkman itself, to persuade her to obey the injunction of the apostle, 'If thou *mayest* be made free, *use it rather.*'"

Catholics.—We learn that the Catholic priest of North Bridgewater, has told those Irishmen of that town, who are opposed to the bail in any case before the court, *not to be bail for any rumseller in any case whatever*, adding, "no matter how much the rumseller may be worth, don't you be bail for him. The law is a good one, let it take its course."

A marriage solemnized in South Carolina is indissoluble, either without the consent of the parties, or by the judgment of any foreign tribunal or statute of any foreign legislature. No judicial tribunal in South Carolina has any authority to declare a divorce, and no divorce has ever been granted by the legislature of that State—*Exchange.*

We should like to know whether the churches in that State do or do not consider a marriage to be dissolved by the sale of one of the parties to a distant master?

Price of Slaves.—Three slaves were sold at Martinsburg, Va., last week, two by Hon. C. J. Faulkner, and one

Editors' Table.

THE FOREST. By J. V. Huntington, author of "Alban," and "Lady Alice." Redfield: Clinton Hall, New York. 1852.

Since the submission of Mr. Huntington to the Roman Catholic Church, he has published two novels, "Alban" and the one before us, in illustration and advocacy of the tenets of that communion. The first of these was, we believe, suppressed by the publisher—the clamor against it for a patent and pervading licentiousness of thought being so peremptory and universal that Mr. Putnam preferred to cancel the edition, rather than be a party to its wider circulation. In "The Forest," which carries forward the fancied history of the same hero and heroine, we do not discover the same vice of description, certainly not in so palpable an exhibition. Its descriptions of nature are often beautiful; and parts of its analysis of character, and of its portraiture of the motives and secret powers of conduct, are delicate and searching. But more than with anything else we have been struck in glancing over the volume, as we had previously been in a partial reading of Alban, with the entire absence of any explanation or description of the processes of inquiry and the reasoning by which the converts to the Roman Church persuade themselves to enter it. The person described in the one case, had already become convinced of the doctrine of Baptismal Regeneration, we are told; and from that point he passed on easily enough to the whole Romish Faith. But how he had become convinced of this first article in the falsest of all theologies, we are not informed. So in the book before us; Jane and Mr. De Groot both become Romanists, without apparent reason, by a single inexplicable change of purpose, resting apparently on no moral basis whatever, but in the one case on the impulse of disappointed love, and in the other on the suggestions of advancing age and the prostrating power of severe sickness.

Such recommendations of the 'Catholic faith' are not likely to avail much with people who have either educated minds, or just and pure moral sensibilities. We confess that as we have regarded this book in these pleasant summer-hours, under the leaf-laden and shadowy trees, above the lordly and tranquil Hudson, the Romish communion has appeared to us more than ever a foreign, secular, vicious establishment, full of garish pictures and childish vestments, reeking with stale and suffocating incense, tawdry, barbaric and unclean; no more akin to nature, in its simple and grand beauty, than to the Scriptures in their Divine and immaculate purity, and their infinite, easy sublimity; no more akin to Christianity or its author. If any one can imagine a wider disparity, a more radical unlikeness, between two things claiming to be the same thing, than exists between the Sermon on the Mount, and the forms, orders and teachings of the Roman Catholic corporation, as historically realized and now believed, he may claim to be the great Inventor of the age. Whiteness and blackness are certainly not more dissimilar.

CITY AND COUNTRY LIFE; or moderate better than rapid gains. By Mrs. Mary Ide Torrey. Boston: Tappan & Whittemore. 1853.

There are many brief touches in this little story, exhibiting delicacy of perception, a graceful flow of expression, and genuine and rich sensibility,—the temperament of genius. They indicate that the second book by the same writer will be better than the first; and that as her hand gains practice, and as she realizes the firmness and self-possession which only that can give her, she may take rank among the most interesting and useful of our present authoresses. In the volume now before us, she is not quite emancipated from the shackles of timidity. She has evidently written with too much awe of rules and critics; without that generous confidence and self-forgetfulness which would have made her book more forceful and inspiriting, by making it more true to nature and to life.—The story, however, is an interesting one; and the

COMMUNICATIONS.

For the Independent.

ONTARIO Co., August 24, 1853.

MESSRS. EDITORS:—I am very glad the whole question of ministers' support—their relation to the people and to the claims of Christ, &c.—is being investigated. There is great need of a better understanding of this matter.

I have a word I would like to say. It seems granted on all hands that at present the ministry are in general seriously cramped, and their usefulness greatly hindered, for want of a better support. But there is doubtless a providence in this, after all. Now how shall this thing, looking upon it as a providence, be interpreted? What shall we learn from it? Is it certain that it is intended to teach us no more than that even professing Christians may be very criminally grasping and worldly?

I would suggest, what I have not seen suggested yet in this discussion—Whether we might not see in the present aspect of affairs a leading of Providence, pointing to new regulations in this matter? Is it not *possible* that God intends wholly to break up the present order of things, and to give us *something different?*

A great deal might be said to show the defects in the working of the present system—ministers unduly exalting themselves; the people leaving everything to be done by the minister; a low standard of personal obligation among private Christians; little development of real Christian experience, because little personal study and little exercise of gifts in labor; a strong tendency to a mere mechanical routine of Sabbath service with minister and singers for actors, &c., &c.

Now, are these things, so far as they exist, merely evils incidental to the best-ordered plan of operations, or are they german to the present plan, and to be avoided by some other? I do believe we have been attempting to make far too much of the ministry; and now to show us our fully God is crushing it, at least back again into its proper proportions.

Yes, too much of the ministry, and not enough of the church in its individual and private membership. I have no doubt each church should have its minister (elder), but I am by no means so clear that in every case so much should be required of him as is now the custom.

From two to four well-prepared and able discourses each week upon some biblical and moral topic, together with an indefinite amount of incidental writing and speaking, and the whole care of the moral and religious welfare of the community! Even minds out of the church are beginning to see that this is an exorbitant demand upon any one man, (especially under the embarrassments with which he is almost always *provided!*) and should not the church see it?

Yes, it is too much. Multitudes go to an untimely grave under the struggle—especially those who drew prizes in college, and were the best students in the seminary—others in large numbers endure it a while, and with impaired health and ruined constitutions, turn to live upon the charity of some friend, or to reap as best they can a meager support from toil for which their previous course has wholly unqualified them.

No, this is not right. If churches would give their ministers an adequate support, it would make the matter more tolerable, at least for them; but is this, after all, the way to do? Might not the cause of Christ be better served if the churches would take up with *less ministerial salaried labor; do more preaching themselves;* and spare the surplus life and means for really benevolent and Christian objects? I need not expand this. I think it will be understood.

I know there are objections easily raised. I do not propose to debate it, only let me say, 'The wisdom of this world is foolishness with God'—and as Christians we have always to beware how far we apply to the work of saving men by the instrumentality of the church, the principles and rules of proceeding that are adopted for other and perhaps opposite purposes, and we are always to take care how far we go in making even the public services of religion attractive to the world. The simple fact that the men of this world will do more to sustain any given form of service, is not, in my opinion, a sufficient reason for adopting it. As Christians and churches we must certainly have some other standard for deciding the mode and quality of our public worship than the taste, or even judgment it may be, of a world still lying in darkness and sin.

If not, where are we? Afloat where no human foresight can divine at what point we shall arrive. Well, I have already said more than I anticipated. The first thing is to have a heart to say, 'Thy will be done,' and the second to know exactly what that will is. I do not like the intimations in some of the articles that have appeared, that queries after duty on the part of ministers touching this subject necessarily savor of a sordid, worldly spirit. It is very unjust. I deny entirely that relative to the possession and enjoyment of worldly comforts there is any special rule for the minister—any rule not equally applicable to every other Christian; nor is the minister bound to make up by extra sacrifices the delinquencies of the church. Every man is bound to spend and be spent, according to the wisest benevolence he can understand, entirely in the cause of Christ. Christians *profess* to be doing this—*we all profess it, ministers and people*, and this profession must be made an *actual fact* in all our life.

MINISTER.

For the Independent.

MESSRS. EDITORS:—I have read in your paper of late, certain "Old Parsonage" letters. They seem to have been written by some elderly person who takes an interest in young ministers. He would smooth their way in college at the expense of their acquirements, and would soften their hardships in life at the expense of the begrudging parish. He laments that so few are now entering the ministry, and instead of remonstrating with the youth of our churches, he justifies them. What is the cause of this acknowledged evil? Is it that the minister's life is one of toil and privation? Is it that young men of talent and industry can make some other mode of life more profitable? Has it ever been otherwise? These were the circumstances of our Savior's ministry. He chose a life of toil and hardship. His apostles gloried in a life of shame that they might the more closely imitate his example. And shall young men coolly exclaim: "Ministers' salaries are not so large as they ought to be. Therefore, we will not enter the ministry!" It seems to me few young men of real piety could come to that conclusion upon those premises. In short, no one who is accustomed to take the Lord at his word will fall back from the ministry from the fear of not receiving a support. "I have been young, and am now old," says David, "but I have never seen the righteous forsaken or his seed begging bread." That verse should be prospective salary enough to encourage young men to enter the ministry. The trouble after all seems to arise from a too great conservativeness on the part of the parishes. When the present salaries were fixed they were sufficient. The world has progressed since then. Living is more expensive for various causes obvious upon inspection. The salaries have remained unchanged. They should be raised, and they will be.

The college experience of the *talented* young friends of the old Pastor particularly attracted my notice. Is it true that young men of promise are continually and repeatedly being murdered at our colleges by hard-hearted faculties and cruel corporations? Do these bodies of enlightened and Christian men, having obtained control over two or three hundred unsuspecting young men, coolly and calmly send death among their ranks? Using, among others, such a deadly weapon as Zenophon's Anabasis. How can the public submit to such injustice? Perhaps, however, the case demands no immediate excitement on the part of the friends of youth. If those unfortunate individuals who fell victims to duty than from motives of a vain ambition, they would have been spared to enlighten the world with their talents. Had they known, what it is high time every American student did know, that a proper care of the bodily health was essential to success in literary attainments; had they exercised their bodies in the open air, as well as their minds in the study; they might have lived long in the land, Zenophon's Anabasis to the contrary notwithstanding. There is a great deal of sympathy wasted upon young men who make themselves sick by study. During my sojourn of four years at Yale I knew of but few who really did injure their health by study; of these, most neglected the simplest laws of their physical nature (which they might have observed) and suffered the inevitable consequences. Many were sick, but not through the instrumentality of Greek, Latin or mathematics.

But to return. There is danger that letters like those from the "Old Parsonage," and books like "Shady Side," may have a wrong effect. instead of restraining young men from the ministry, they should incite reluctant and miserly parishes to give a willing and abundant support to those who labor and are spent in their service, who publish to them the glad tidings of salvation, and lead them to realms of everlasting Life.

B.

For the Independent.

CHURCH GOVERNMENT.

To the Editors of the Independent:

Situated as you are, upon such a watch-tower of Zion, and with the name you bear, as characteristic of your sentiments and indicative of the direction of your sympathies, you cannot have failed to notice the struggle which has been more or less among many of the other denominations for a more popular government and a freer movement of the laity.

And you have no doubt observed that wherever these attempts have been made, there has been corresponding progress towards such a result, in the denomination as a whole, or else the agitators have been obliged to secede, and carry out their independent notions alone, while the denomination has guarded itself still more against such encroachments in the future. Sometimes these movements have been quite general, at other times confined to single congregations, or parts of a congregation. The history of all these movements, could they be collected, would not only be very interesting, but might throw much light upon the discussion and future development of the great theories of church government.

It is one very singular fact, connected with the history of these independent movements, that in the majority of instances where slavery has been one of the topics of discussion, the anti-slavery portion of the people have universally favored the free and independent government. This they have sometimes been obliged to do for their own security, and again it would seem to have been more congenial with their doctrines on the great question of liberty.

There are very many of us, yet in the old organizations, who feel interested in these items of history, as significant of the progress of opinion, and we would be glad to possess ourselves of these facts, but we cannot get the information we wish.

Has not the indefatigable office editor of *The Independent* some statistics on these points that he could furnish, or cannot some of the correspondents of *The Independent* give a history of such movements in different localities.

The progress-loving minds of New England have strong sympathies with those who are working out to a demonstration, what is to some the problem of freedom in church as well as State. We cannot get the official statistics of these smaller denominations, and *all* our papers are not particular about noticing them when they are published.

There are several bodies of Presbyterians at the west, and several small bodies of Methodists, with more of the spirit of liberty than in the older bodies from which they separated; and scattered through the country are a large number of Congregational and Independent Methodists quietly and successfully taking care of themselves.

Cannot something be found out as to these churches, and will not *The Independent* give us such information as it may possess?

More knowledge on some of these points might prevent very many unnecessary words and assumptions, now used in debates. And it might also materially assist in the liberalizing of the older conservative bodies, and strengthen the hands of the few who are laboring for a better time coming in the practice of churches as well as civil governments.

MARTYN.

HAMPSHIRE COUNTY, Mass.

SLAVEHOLDING CONGREGATIONAL CHURCH MEMBERS.

MESSRS. EDITORS:—"It is commonly reported" that there be members of Congregational churches in the free States (so called) who own slaves at the South, (and grow rich on their unrequited toils) and some are inclined "particularly to believe it." A rumor has even spread that quite a number of Congregational slaveholding church members are to be found in a single county in New England. Is it so? Are not our free, slavery-hating, Congregational churches slandered by these reports? The General Assembly of the Presbyterian Church of the United States of America (which met last at Buffalo), appointed a committee to *ascertain the facts* with regard to slaveholding in that communion *at the South*. And is there not a call for some *authentic ascertainment of facts* with regard to the question, whether the great Congregational fraternity *at the North* embraces in its communion any *who hold and use human beings as property?* Is it not a matter of great importance to the kingdom of Jesus Christ that this great brotherhood, whose representatives at Albany, from Maine to Oregon, declared slavery a "stupendous wrong," should be able to say, "There is no member of all our two thousand churches, guilty of chattelizing a fellow man." Might there not be some arrangement by which all the district associations in the United States would ascertain whether any of their churches had slaveholding members; if so, which and how many? And how many slaves are held by members of the churches that have said such holding is a stupendous wrong? And what provision is made for the *education* or *emancipation* of these Congregational slaves, if such there are, &c., &c.? If it should be found that there are any slaves thus held by Congregational church members, might not the facts be properly brought together in some way, and published as a basis for such discussions and counsels as might "with the blessing of God have their full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the SPEEDY ABOLITION of that stupendous wrong" *among the anti-slavery Congregational churches of the free States.*

Messrs. Editors, there is a deep and spreading *feeling* on this subject. If the facts are as rumor charges, is not this subject entitled to earnest and thorough public discussion by the wisest and foremost men among us? Now that the ocean-swell of Providence is rising to sweep this stronghold of Satan from the earth, does it not behoove our northern churches, first of all, to free themselves from this great iniquity?

A MEMBER OF THE ALBANY CONVENTION.

For the Independent.

I often wish old people did not so uniformly exhibit the "shady side" of life in their relations to children and youth. There is a "sunny side" to old age, as my own experience can testify.

My grandmother had all the vivacity of youth at eighty years of age, and I have the most agreeable impressions of her erect, well-formed, queen-like stature as she walked her chamber at twilight, when she probably supposed me lost in night's slumbers. She comes back to my mind, as if I had seen her but yesterday, with her gray hair combed back over a black cushion, a *sine waveaire*, sleeves only to the elbow, and long leather gloves on her arms, covering the thumbs only on her hands. She was a model of a woman in many respects, educated in the tempest of the revolution and strengthened physically and mentally by its vicissitudes. She taught me to read the twenty-third psalm, and her faithful admonitions, the scene of her dying moments left an impression on my heart which time cannot efface. These thoughts have been suggested by an incident which was given me not long since, and that I now give for my juvenile friends to read to their grandmother.

A little boy of four years old had a pious grandmother, who loved him very much, and did all she could to make him happy, and lead him to give his heart to the Savior in the morning of life. She read to him, prayed with him, and he became so much attached to her that in all his little troubles he went to her, and he seemed to have the greatest veneration and love for her, and sought in every way to please her. One day the child was in a neighbor's shop at play, and some one came in with a sad face to say that three men had just been killed by accident. "Oh! dear," said the little boy, looking up anxiously, "*had they dot a grandmother?*"

For the Independent.

NEW GRANADA.

CHURCH GOVERNMENT.—RELIGIOUS FREEDOM.

These South American republics are wont to change their forms of government and their constitutions, with about as great facility as a man changes his coat. It is only a few years since radical changes were made in the constitution of this country, almost all of them favorable to freedom, but the people were not contented with these. At the last general election, the conservatives were thoroughly defeated, and the party called the "Reds," (the name is borrowed from the Red Republicans of France, but is not deserved by the party that bears it,) elected a Congress pledged, impliedly, to farther and more popular changes. This Congress have given us a new constitution, the most democratic, I suppose, of any in the world; for—to sum up all in a single sentence—all offices, executive, legislative and judicial, are filled by popular, secret ballot; and all Granadians, either 21 years of age, *or married*, are electors, and eligible to all offices. The attempt was to make a frame of government on the model of that of the United States, but making it more popular. And were the people of this republic as capable of self-government as those of our country, I should have no doubt as to the beneficial results of these changes; but it is a perilous experiment to put the reins of power in the hands of an uneducated populace, who understand the first principles, even, of true freedom, civil and religious, very imperfectly. Yet the lovers of liberty, will both hope and pray that God will avert all dangers; and by making this experiment successful, make New Granada a model for all these States.

But I was intending to speak chiefly of the effect of these changes on the religious interests of the country. I suspect those at the head of civil affairs are not very scrupulous in the matter of religion; for they have cast off entirely the incubus of a state religion, and place all sects on equal terms,—a thing unprecedented in the annals of a papal state. Moreover, the priests are in the habit of charging the rulers with being infidels, and caring nothing for religion. But no matter what their private feelings are; they have made religion *free*, as you will see by the following translation. The new constitution guarantees to all Granadians "the free exercise of all religions, publicly or privately, provided it does not disturb the public peace, or offend against morality, or hinder others in the enjoyment of their own religion."

What more can be asked than is here granted, especially as there are no side articles, practically nullifying this, and there are others securing as full protection of person as in the United States, and still greater freedom of speech and of the press?

Certain laws also have been passed this session, effecting more striking changes in religious matters than this change in the constitution. Hitherto the church has been dependent on the state,—the curates drawing their salaries from the state treasury, and receiving their appointment from secular hands. But these new laws sunder this connection entirely, and throw the Church upon its own resources, leaving the people to provide religious rites for themselves, just in what way they please. This is a great change, indeed; and as only about two months were allowed for preparation for such an overturning, all seem too much surprised to know what to do, and in many places it is quite probable that the first of September will find the people without provision for any worship at all, *i. e.* without any fixed way of providing for the support of the priests. For after that time the State will pay their salaries no longer, so that the burden will fall upon the parishes; and they seem to be doing nothing, but talk about the matter, and not much of that. The people seem to feel little interest in the matter. I suppose the reason is, they do not appreciate the importance of the change, and must wait till the felt reality impels them to action. Some of the papers, however, are trying to stir up the people to do something, and what they propose to do I will write you in another letter. But the fact of the near approach of an important election excites so much interest among the people, that their exhortations seem to be little heeded. J. R.

PANAMA, Aug. 12, 1853.

We are indebted to Mr. G. F. Secchi de Casali for the following spirited and elegant version of a poem in Italian, which first appeared in his own paper, "to the Memory of Hugo Bassi, murdered by the Cro-*ats* by sentence of Bedini; written on the anniversary of his death, August 8."

Translation of Lines published in the "Eco de Italia."

HUGO BASSI AND BEDINI.

Through the air I see arise
A gilded cloud that seeks the skies,
And bears along the heavenly road,
A patriot's soul to rest with God.
To his prime, for Italy,
Her holy cause defending well,
When tyrants paid for treachery,
Bedini struck and Bassi fell.

From that brow a ray of light
Is seen by yonder cherub bright;
Quick he flies, and carries down,
For Bassi's head, a martyr's crown;
And, with a drop of blood he shed,
In the book such record keeps,
Writes the day on which he bled,
The place where murdered Bassi sleeps.

In that world of nightless day
Where Italia's patriots stay,
Bandiera, Andreoli,
Moro, Ricci and Menotti,
Raise thy blessing hands on high,
And supply thy God,
Rome's gloomy altars to destroy,
Rocking long with human blood.

Dust to dust that priestly throne
Sustained by foreign swords alone;
No more let blood it their footsteps stain,
Nor eat the flesh of martyrs slain.
Are they the vicars Christ has sent,
The faithful teachers of his Word?
No—vermin vile, Italia's curse,
Traitors to their pretended Lord!

Italia, erst so fair, so great,
Once called the earthly paradise,
Now trod in dust by Vandal feet,
The Croat's prey, in ruin lies.
O Bassi! late the dreaded foe
Of those who rob fair Italy,
Bid some bright star to shine below,
And turn our long, long night to day.

Unfurl Italia's banner bright,
Paint on the sky its colors free;
We'll hail her Queen by law of right,
From highest Alps to Sicily.
All patriot breasts our fire shall warm;
With thy example we will be
Victors e'er every savage swarm,
Spartans at each Thermopylæ.

The following by Charles Wesley, is the original of our 143d hymn, and has not been altered, at least the former half of it, by Christians of all denominations, and moreover is sung by them to the same tune, *Hotham*, composed by Madan for the Locke Hospital, an institution for the blind in London. We have seen the hymn affixed to this tune in Roman Catholic, as well as in Protestant Collections of sacred music of every name.—*Evan. Cath.*

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Savior, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me:
All my trust on thee is stay'd,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.

Thou, O Christ, art all I want;
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is thy Name;
I am all unrighteousness:
False and full of sin I am,
Though art full of truth and grace.

Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art:
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

From the Congregationalist.

A Remarkable Incident.

At the Union prayer meetings, held at the Old South Church, in Spring street, every morning, from 8 to 9 o'clock, religious strangers of different denominations are frequently present, always welcomed, and their prayers, exhortations and addresses, always listened to with attention, and generally with edification and delight. By these and others anecdotes are sometimes related of the most thrilling interest. But the following is decidedly the most singular and one of the most interesting incidents I have witnessed there. An aged gentleman, a constant attendant on these meetings, formerly from Maine, in presiding at the meeting, after reading part of a chapter, was commenting on the immense benefits which may be accomplished by a single individual, who makes it the business of life to do his Master's will, and often by little acts which at the time seem too unimportant to be worthy of special notice. He spoke of a missionary from the State of Maine, the extreme East, on an errand of mercy to Iowa the extreme West, who was accosted and his hand grasped with great earnestness by an old man in the latter State who addressed him as follows:

"I am rejoiced to see you. I am told you are from Maine and though I never was in that State I have often longed to see somebody from that State, that I might tell him how much I owe to the good people there for their acts of kindness and charity."

The gentleman presiding then gave this explanation. In the days of the late Dr. Payson of Portland, a class of religious women desirous of doing something for Christ, had raised forty dollars to provide preaching for some destitute church or people. Franconia, N. H., was the first destitute place they heard of. There was residing in their neighborhood a godly old man whom everybody knew as "Father Sewell;" him they sent to Franconia. Among others whom Father Sewall was there called on to visit was a pious sick woman, whose husband was an infidel: he was talked and reasoned with by Mr. Sewall in such a tone of solemnity, tenderness of feeling, and closeness of reasoning, as sent arrows of conviction to the infidel's heart, which never left him till they left him a humble and devoted Christian—the same who is now in Iowa, actively engaged in the conversion of sinners, in building up churches, and doing good by every means in his power. No wonder he rejoiced to see the missionary from Maine sent to proffer him, as he did, pecuniary and personal aid. But of Father Sewall, the gentleman presiding said, he was originally a bricklayer, but was always contriving by hands and by head and every means in his power to help the needy and advance the cause of religion. In one case where a feeble church were building a house he built the chimney from bottom to top. In another case when traveling from one town to another, there were two roads, one a turnpike more direct with a toll-gate, the other a common road but a little circuitous, he chose the latter to save six cents, with which to buy a small religious book for some child, which book he said might be blest to the conversion of souls. In this way—continually contriving to do good, by small means as well as great, Father Sewall spent a long life of great usefulness. Having finished his remarks, the gentleman presiding invited any person present who was so disposed to step forward and address the meeting. An intelligent looking stranger from a remote part of the hall moved forward, and in a very modest manner spoke of the great interest he had felt in the two meetings he had been present. "In Maine," said he, "where I live, we often hear these meetings spoken of with great approbation, and now in being present here I have been struck with the evident religious spirit which pervades this hall—there seems to be a religious atmosphere in the place." Thus he proceeded to address the meeting for some minutes in a very intelligent but unassuming manner, and then alluding to Father Sewall, related some facts in his life, illustrative of his devotion, which had been unknown, when all were surprised to find *he was the very son of Father Sewall*, and worthy of such a father!

D. H.

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